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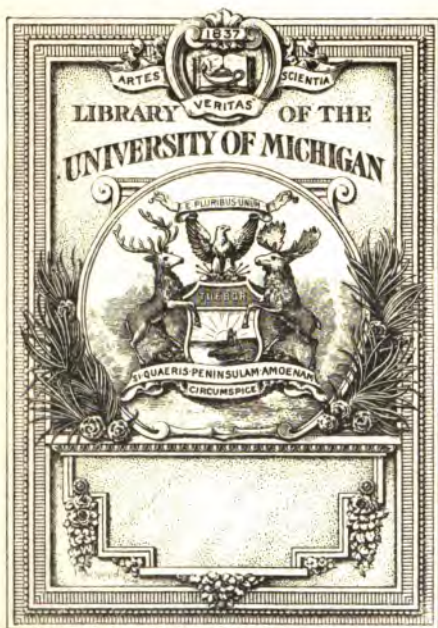
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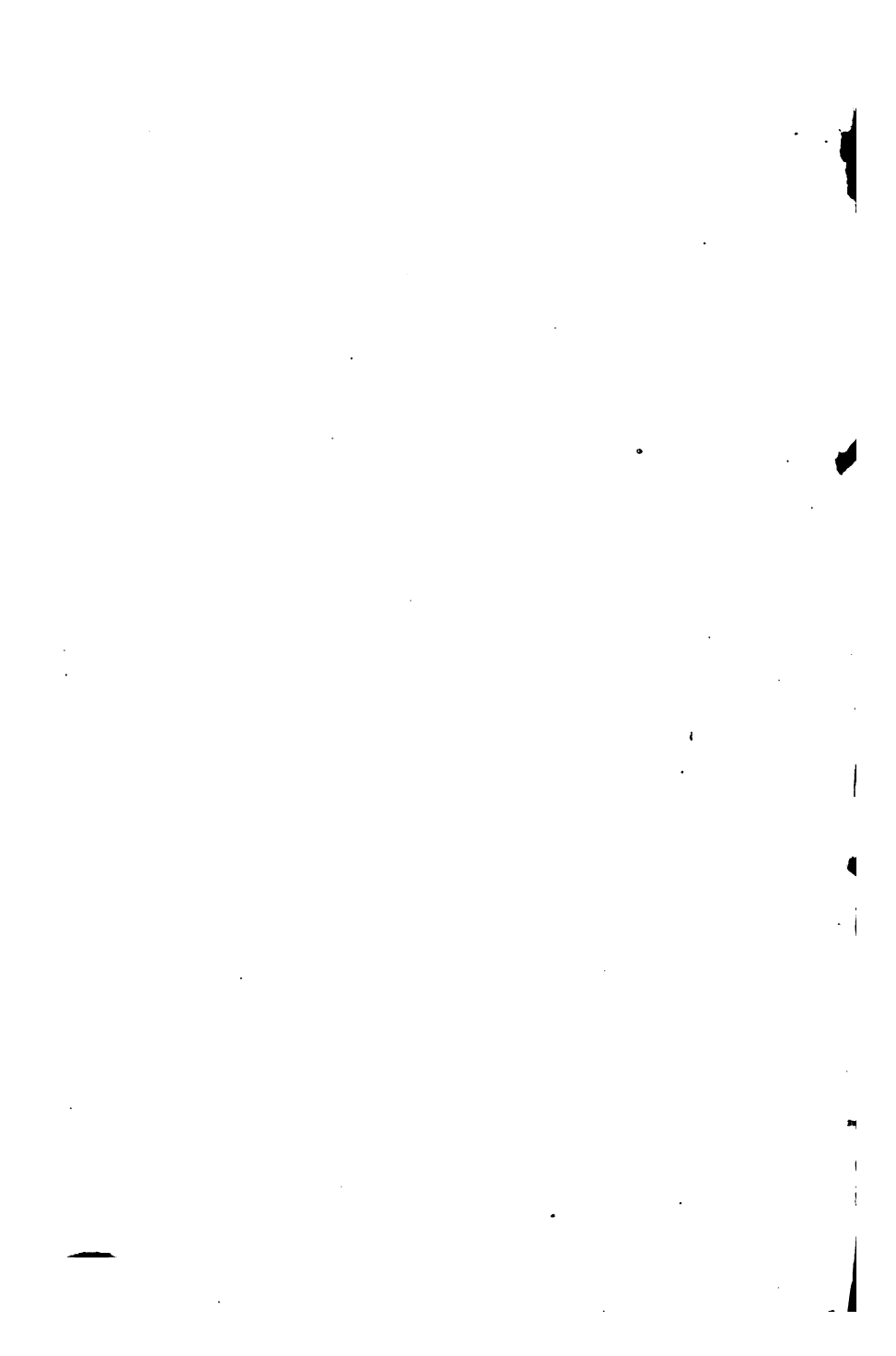


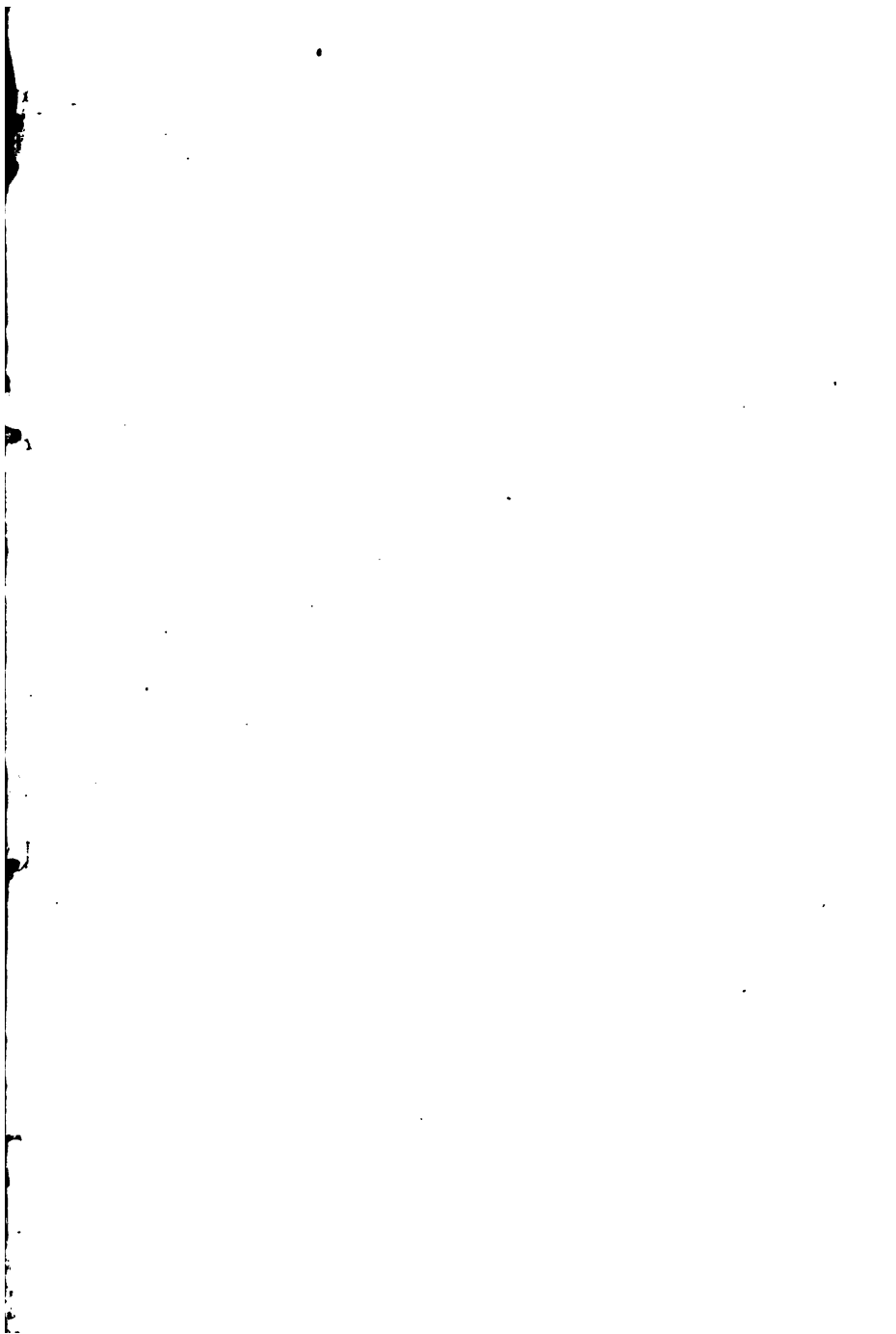
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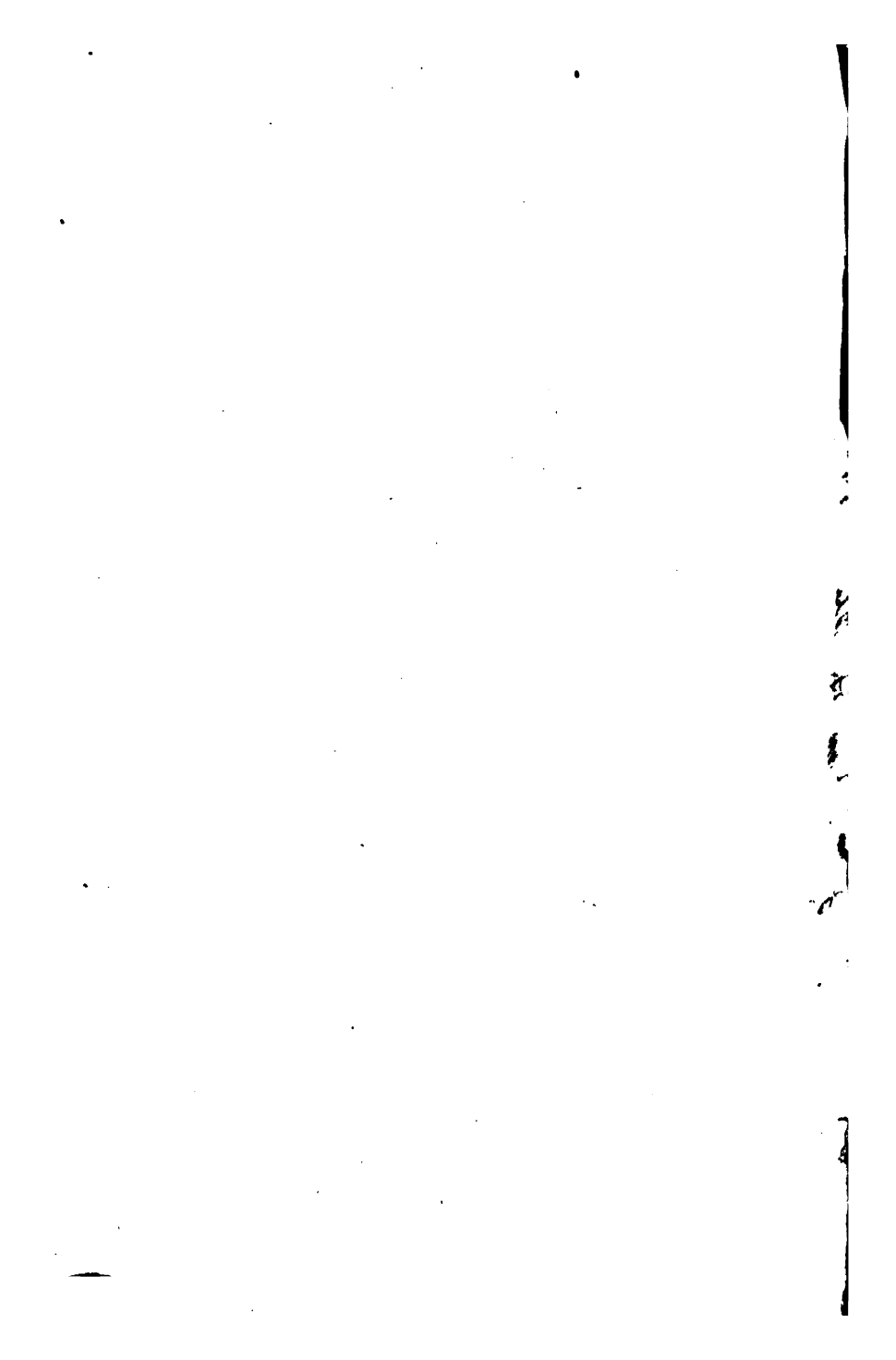
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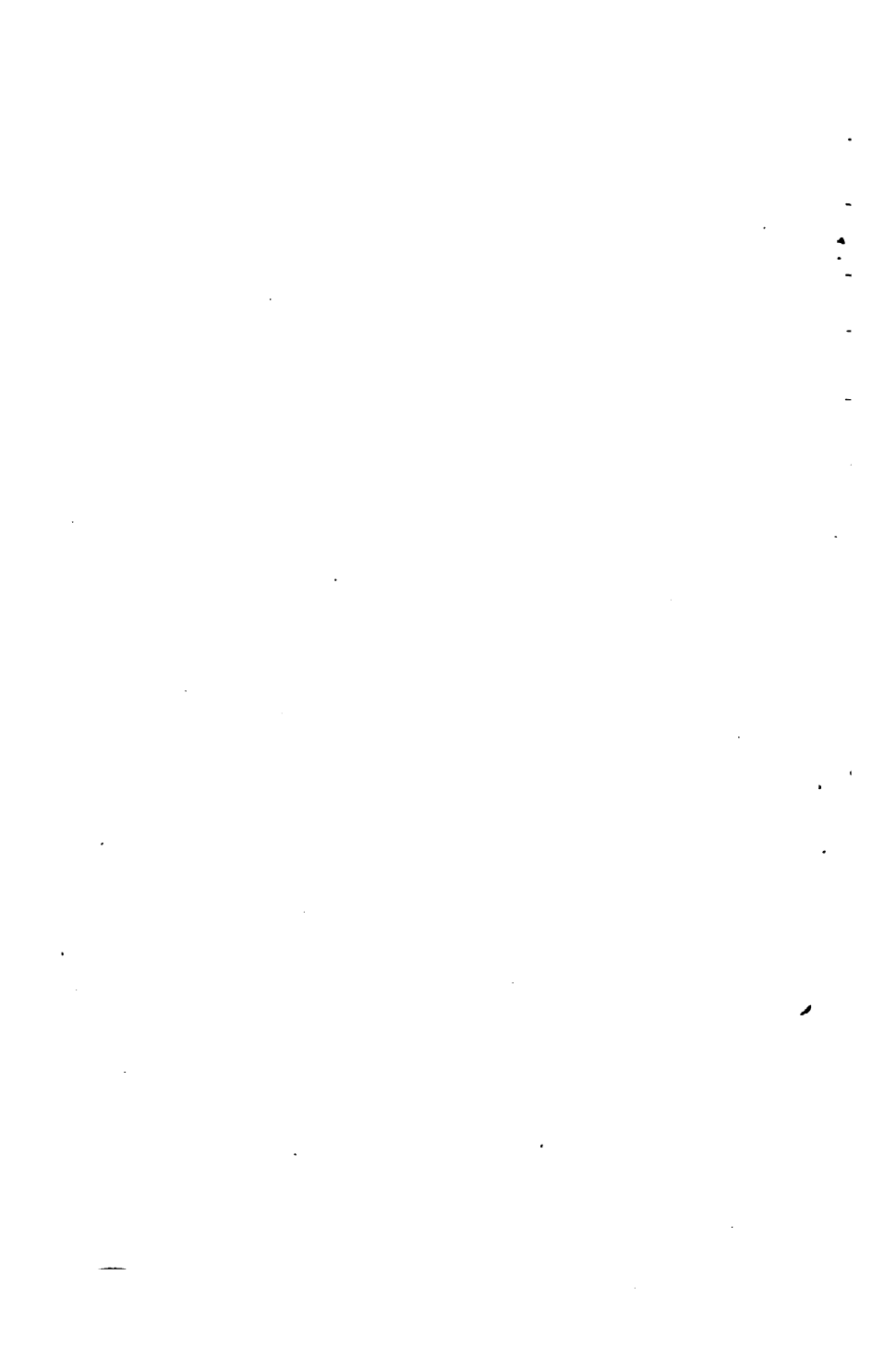






PAMPHLETS.

= *Indigena, John Cleland.*



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1707



THE

SMALL CATECHISM

OF

DR. MARTIN LUTHER.

Literally Translated.

TRANSLATION REVISED AND CORRECTED BY

REV. H. WETZEL,

WOODSTOCK, VA.

1872.

LUTHER'S SMALL CATECHISM.

THE TEN COMMANDMENTS,

*As they should be clearly and simply explained to every household
by the head of the family.*

The First Commandment.

Thou shalt have no other Gods.

What does that mean? Answer.

We should fear, love, and trust in God above all things.

The Second Commandment.

Thou shalt not take the name of the Lord thy God in vain.

What does that mean? Answer.

We should fear and love God, so as not to curse, swear, conjure, lie, or deceive, by His name; but call upon it in every time of need, pray to, praise, and give thanks to it.

The Third Commandment.

Thou shalt keep holy the Festival day.

What does that mean? Answer.

We should fear and love God, so as not to despise preaching and His Word, but deem it holy, and willingly hear and learn it.

The Fourth Commandment.

Thou shalt honour thy father and thy mother.

What does that mean? Answer.

We should fear and love God, so as not to despise or provoke our parents and rulers, but honour, serve, obey, love, and esteem them.

The Fifth Commandment.

Thou shalt not kill.

What does that mean? Answer.

We should fear and love God, so as not to do our neighbour any injury or harm in his body, but help and befriend him in all bodily troubles.

The Sixth Commandment.

Thou shalt not commit adultery.

What does that mean? Answer.

We should fear and love God, so as to live modestly and purely in words and deeds, and that husband and wife should love and honour each other.

The Seventh Commandment.

Thou shalt not steal.

What does that mean? Answer.

We should fear and love God, so as not to take our neighbour's money or property, nor get it by spurious goods or unfair dealing, but help him to improve and protect his property and business.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbour.

What does that mean? Answer.

We should fear and love God, so as not to calumniate our neighbour, betray, or slander him, or injure his character, but defend him, speak well of him, and make the best of all he does.

The Ninth Commandment.

Thou shalt not covet thy neighbour's house.

What does that mean? Answer.

We should fear and love God, so as not to try to defraud our neighbour of his inheritance or house, or obtain it with a pretence of justice, but aid and assist him to keep it.

The Tenth Commandment.

Thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his.

What does that mean? Answer.

We should fear and love God, so as not to detach, extort, or alienate from our neighbour his wife, servants, or cattle, but try to get them to stay and do their duty.

What does God say about all these Commandments?

He says this: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

What does that mean? Answer.

God threatens to punish all who disobey these Commandments: we should, therefore, fear His anger, and do nothing which such Commandments forbid. But He promises grace and every blessing to all who keep them; we should therefore love and trust in Him, and gladly obey His Commandments.

THE CREED,

As it should be clearly and simply explained to every household by the head of the family.

THE FIRST ARTICLE.

Of Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What does that mean? Answer.

I believe that God has created me and all that exists; that He has given and still preserves to me body and soul, eyes, ears, and all my limbs, my reason and all my senses, and also clothing and shoes, food and drink, house and home, wife and child, land, cattle, and all my property; that He provides me plentifully and every day with all the necessities of life, protects me from all danger, and preserves and guards me against all evil, and all this out of nothing but paternal and divine goodness and mercy, without any merit or worthiness of mine; for all which I am in duty bound to thank, praise, serve, and obey Him. This is most certainly true.

THE SECOND ARTICLE.

Of Redemption.

And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, died, and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

What does that mean? Answer.

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, and lives and reigns to all eternity. This is most certainly true.

THE THIRD ARTICLE.

Of Sanctification.

I believe in the Holy Ghost; one holy Christian Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

What does that mean? Answer.

I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me through the gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith; just as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith; in which Christian Church He daily forgives abundantly all my sins, and the sins of all believers, and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

THE LORD'S PRAYER,

As it should be clearly and simply explained to every household by the head of the family.

Our Father who art in heaven.

What does that mean? Answer.

By this God would make us believe that He is really our Father, and that we are really his children, so that we may with assurance and all confidence ask anything of Him, even as little children would ask their own dear father.

The First Petition.

Hallowed be thy name.

What does that mean? Answer.

The name of God is indeed in itself holy; but we pray in this petition that it may be hallowed also by us.

How can that be done? Answer.

When the word of God is taught in its truth and purity, and we, as the children of God, lead holy lives, according to it: To this may our blessed Father in heaven help us! But whoever teaches and lives otherwise than as God's word teaches, profanes the name of God among us. From this preserve us, Heavenly Father!

The Second Petition.

Thy kingdom come.

What does that mean? Answer.

The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come also to us.

How can that be done? Answer.

When our Heavenly Father gives us his Holy Spirit, so that by His grace we believe His holy word, and live a godly life here in time, and hereafter in eternity.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What does that mean? Answer.

God's good and gracious will is done indeed without our prayer; but we pray in this petition that it may be done also by us.

How can that be done? Answer.

When God brings to naught every evil counsel and will which would hinder us from hallowing the name of God, and prevent His kingdom from coming to us (such as the will of the devil, of the world, and of our own flesh); but makes us strong and steadfast in His word and faith even unto the end,—this is His gracious and good will.

The Fourth Petition.

Give us this day our daily bread.

What does that mean? Answer.

God gives indeed without our prayer even to the wicked also their daily bread; but we pray in this petition that He will cause us to understand what is our daily bread, and to receive it with thankfulness.

What is, then, our daily bread? Answer.

All that pertains to the nourishment and needs of the body, as food and drink, clothing and shoes, house and home, land, cattle, money, property, pious husband or wife, pious children, pious servants, pious and faithful rulers, a good government, good seasons, peace, health, education, honour, good friends, faithful neighbours, and the like.

The Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

What does that mean? Answer.

We pray in this petition that our Father in heaven will not look upon our sins, nor on account of them deny our requests; for we are not worthy of anything for which we pray, and have

not merited it; but that He would grant us everything through grace, for we daily sin very much, and deserve nothing but punishment. We will, therefore, also on our part, heartily forgive and willingly go good to those who sin against us.

The Sixth Petition.

And lead us not into temptation.

What does that mean? Answer.

God indeed tempts no one, but we pray in this petition that God will guard and preserve us, so that the devil, the world, and our own flesh, may not deceive us, nor lead us into error, despair, and other great and shameful sins; and that even if we may be thus tempted, we may nevertheless finally prevail and gain the victory.

The Seventh Petition.

But deliver us from evil.

What does that mean? Answer.

We pray in this petition, as in a summary, that our Father in heaven will deliver us from all kinds of evil—of body or soul, of property or character—and, at last, when our time comes, will grant us a happy end, and graciously take us from this world of sorrow to himself in heaven.

Amen.

What does that mean? Answer.

That I should be sure that such petitions are pleasing to our Father in heaven, and are heard by Him; for He has Himself commanded us thus to pray, and promised that He will hear us. Amen. Amen: that means yes, yes, so be it.

THE SACRAMENT OF HOLY BAPTISM,

As it should be clearly and simply explained to every household by the head of the family.

I. What is baptism? Answer.

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

What is that word of God? Answer.

It is that which our Lord Christ speaks in the last chapter of Matthew: Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

II. What does baptism give, or of what use is it? Answer

It worketh forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the word and promise of God declare.

What are such words and promises of God? Answer.

Those which our Lord Christ speaks in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

III. How can water do such great things? Answer.

It is not water, indeed, that does it, but the word of God which is with and in the water, and faith, which trusts in the word of God in the water. For without the word of God, the water is nothing but water, and no baptism; but with the word of God it is a baptism—that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, 3d chapter: By the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace we should be made heirs according to the hope of eternal life. This is certainly true.

IV. What does such baptizing with water signify? Answer.

It signifies that the old Adam in us is to be drowned by daily sorrow and repentance, and perish with all sins and evil desires; and that the new man should daily come forth again and arise, who shall live before God in righteousness and purity forever.

Where is it so written? Answer.

St. Paul in the 6th chapter of Romans says: We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

THE OFFICE OF THE KEYS,

As it should be clearly and simply explained to every household by the head of the family.

What is the office of the keys? Answer.

The office of the keys is the special church power which Christ has given to His Church on earth, to forgive the sins of repentant sinners, but to retain the sins of unrepentant sinners until they repent.

Where is that written? Answer.

The holy Evangelist John writes thus in the 20th chapter: The Lord Jesus breathed on his disciples, and saith unto them,

Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

What do you believe these words mean? Answer.

I believe that those who are called to be Servants of Christ deal with us by His divine command; and especially when they exclude open and unrepentant sinners from the Christian congregation, and absolve those who regret their sins and desire to amend, that it is as efficacious and certain even in heaven, as if our Lord Jesus Christ himself dealt with us.

How the Unlearned should be taught to Confess.

(MATT. XVIII. JOHN XX.)

What is confession? Answer.

Confession comprehends two parts: one, that we confess our sins; the other, that we receive absolution or forgiveness from the confessor, as from God himself, and doubt not, but firmly believe that our sins are forgiven before God in heaven by means of it.

Which sins should we confess?

Before God we should accuse ourselves of all sins, even of those which we do not ourselves perceive; as we do in the Lord's Prayer. But to the confessor we should confess those sins only which we know and feel in our hearts.

What are these? Answer.

Here consider your condition, according to the Ten Commandments, whether you are a father or mother, a son or daughter, a master or mistress, a man-servant or maid-servant, whether you have been disobedient, unfaithful, lazy, passionate, immodest, spiteful. Whether you have injured any one by words or deeds. Whether you have stolen, neglected, or wasted anything, or done any harm.

Show me a short way to confess. Answer.

Speak thus to the confessor: Worthy and dear Sir, I beseech you to hear my confession, and absolve me for God's sake.

Say:

I, poor sinner, confess to God that I am guilty of every sin; in particular I confess to you that I am a man-servant, maid-servant, &c. But, alas! I serve my master unfaithfully, for I have not always done what they told me; I have moved them to anger and to cursing, have neglected my duty, and let things go to waste; I have also been immodest in words and deeds, have quarrelled with my equals, have grumbled and



sworn at my wife, &c. For all this I am sorry and ask forgiveness. I will do so no more.

A master or mistress should say thus: In particular I confess to you, that I have not brought up my child and household to the glory of God. I have cursed; have given a bad example with improper words and actions; have injured my neighbours; have slandered, overcharged, given spurious goods and short measure; and so on with anything he has done contrary to the commands of God, and what is proper to his position.

If, however, the conscience of any one of you is not troubled with such or greater sins, do not worry, or hunt up, or invent other sins, and thereby make a martyrdom out of confession; but mention one or two you know of. Thus: In particular I confess that I have once sworn, once used improper language, once neglected some duty, &c. And then stop. But if you should know of no sin (which, however, is hardly possible), then mention none in particular, but receive absolution after the general confession which you make to God before the confessor. Then shall the father confessor say:—

God be merciful unto thee and strengthen thy faith.

Further:—

Dost thou believe that my forgiveness is the forgiveness of God?
Answer.

Yes, dear Sir.

Then let him say: As thou believest, so be it unto thee. And I, by command of my Lord Jesus Christ, forgive thee thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Depart in peace.

Those, however, who are much troubled in conscience, or who are in distress or temptation, a father confessor will know how to comfort with passages from the Bible, and stir up to faith. This is only a general method of confession for the unlearned.

THE SACRAMENT OF THE ALTAR,

As it should be clearly and simply explained to every household by the head of the family.

What is the Sacrament of the Altar? Answer.

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ himself.

Where is it so written? Answer.

The holy Evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus:—

Our Lord Jesus Christ the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat; this is my body, which is given for you; this do, in remembrance of me.

After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Drink ye all of it: this cup is the new testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

What is the use, then, of such eating and drinking? Answer.

It is pointed out to us in the words: given, and shed for you, for the remission of sins. Namely, through these words, the remission of sins, life and salvation are given us in the Sacrament: for where there is remission of sins, there are also life and salvation.

How can bodily eating and drinking do such great things? Answer.

Eating and drinking, indeed, do not do them, but the words which stand here: given and shed for you for the remission of sins. Which words connected with the bodily eating and drinking are the main point in the sacrament; and whoever believes these words, has that which they declare and mean, namely, forgiveness of sins.

Who then receives this Sacrament worthily? Answer.

Fasting and bodily preparation are, indeed, a good external discipline; but he is truly worthy and well prepared, who has faith in these words: given and shed for you, for the remission of sins. But he who does not believe these words, or who doubts, is unworthy and unfit, for the words "for you" require truly believing hearts.

How the head of a family should teach his household to consecrate themselves to God morning and evening.

In the morning when you rise from bed, you shall consecrate yourself to God with the sign of the holy cross and say:—

Glory be to God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, you shall say the Creed and the Lord's Prayer, and, if you choose, you may also say this little prayer:—

I thank thee, my Heavenly Father, through Jesus Christ thy dear Son, that thou hast protected me through the night from all danger and harm; and I beseech thee to protect me this day also from all sin and evil, so that all my life and actions may please thee. For into thy hands I commend my body and soul

and everything. Let thy holy angel be with me, so that the evil one may have no power over me. Amen.

And then go cheerfully to your work, singing, it may be, a hymn, the Ten Commandments, or whatever your devout feelings may suggest.

In the evening when you go to bed, you shall consecrate yourself to God with the sign of the holy cross, and say:—

Glory be to God the Father, Son, and Holy Ghost. Amen.

Then, kneeling or standing, you shall say the Creed and the Lord's Prayer; and, if you choose, you may also say this little prayer:—

I thank thee, my Heavenly Father, through Jesus Christ, thy dear Son, that thou hast this day so graciously protected me, and I beseech thee to forgive me all my sins, which I have wickedly done, and graciously protect me also this night. For into thy hands I commend my body and soul and everything. Let thy holy angel be with me, that the evil one may have no power over me. Amen.

And then go to sleep cheerfully and at once.

How the head of a family should teach his household to say the Benedicite and Gratias.

The members of the family shall come to the table reverently and with folded hands and say:—

The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

Then the Lord's Prayer, and then this prayer:—

O Lord God, Heavenly Father, bless us and these thy gifts, which we receive through thy tender kindness, through Jesus Christ our Lord. Amen.

The Gratias.

Thus, also, after eating should they do similarly, saying reverently and with folded hands:—

O give thanks unto the Lord, for He is good; for his mercy endureth forever: He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of a horse. He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him in those that hope in his mercy.

Then the Lord's Prayer, and then this prayer:—

We thank thee, Lord God our Father, through Jesus Christ our Lord, for all thy benefits. O Thou who liveth and reigneth forever and ever. Amen.

TABLE OF DUTIES.

Or, certain passages of the Scriptures, selected for various orders and conditions of men, by which they are admonished of their duty.

To Bishops, Pastors, and Preachers.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, but holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. *1 Tim. iii. 2-6; Tit. 1. 9.*

Of Earthly Government.

Let every soul submit himself to the governments that are over him, for there is no government but of God. Whosoever, therefore, resisteth the government, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation. For it beareth not the sword in vain, for it is the minister of God, a revenger to execute wrath upon him that doeth evil. *Rom. xiii. 1-5.*

To Husbands.

Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. *1 Pet. iii. 7.* And be not bitter against them. *Col. iii. 19.*

To Wives.

Wives, submit yourselves unto your husbands, as unto the Lord—even as Sarah obeyed Abraham, calling him lord—whose daughters ye are, as long as ye do well, and are not afraid with any amazement. *Eph. v. 22; 1 Pet. iii. 6.*

To Parents.

Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. *Eph. vi. 4.*

To Children.

Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. *Eph. vi. 1-3.*

To Male and Female Servants, and Labourers.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. *Eph. vi. 5-8.*

To Masters and Mistresses.

• Ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him. *Eph. vi. 9.*

To Young Persons, in general.

Ye younger, submit yourselves unto the elder, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. *1 Pet. v. 5, 6.*

To Widows.

She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day; but she that liveth in pleasure is dead while she liveth. *1 Tim. v. 5, 6.*

To Everybody.

Thou shalt love thy neighbour as thyself. Herein are comprehended all the commandments. *Rom. xiii. 9.* And persevere in prayer for all men. *1 Tim. ii. 1.*

Let each one well his lesson learn,
And all at home to good will turn.

A MARRIAGE SERVICE

For Unlearned Pastors.

PREFACE OF DR. MARTIN LUTHER (Extract).

Every land has its own customs, says a proverb. Therefore, because matrimony is a temporal concern, it behooves the clergy not to command or ordain anything in reference to it, but let every town and country keep its own customs.

Some take the bride twice to church, both in the evening and in the morning; some only once. Some announce and publish the banns from the pulpit two or three weeks before; with all this I have nothing to do, but leave it to the authorities.

But if we are asked to pronounce a blessing, or to pray over them before the church or in the church, or also to marry them, it is our duty to do so. . . . Now, inasmuch as so much show is made in consecrating monks and nuns, although their station and condition is an ungodly one, and a pure invention of man, having no foundation in the Bible; how much more should we honor this condition ordained by God, and consecrate, pray for, and adorn it with much more ceremony. For, although it is a condition belonging to the world, yet it has God's word for it, and is not invented or founded by men as the condition of monks or nuns is; therefore it should be looked upon a hundred times more as a spiritual condition than the monastic condition is; which last should be looked upon as the most earthly and fleshly of all conditions, because it is invented and founded by flesh and blood, and, more than anything else, by the wit and wisdom of this world.

First. The banns are published from the pulpit in the following words:—

N. and N. desire, according to the ordinance of God, to enter into the holy estate of matrimony, and therefore desire a Christian prayer from all, that they may begin it in God's name and prosper. And if any one has anything to say against it, let him now speak, or else hereafter hold his peace. May God give them his blessing. Amen.

In the church they are joined in marriage thus:—

N., wilt thou have N. for thy wedded wife?

Dicat. Yes.

N., wilt thou have N. for thy wedded husband?

Dicat. Yes.

Here let him cause them to give each other the wedding rings and join their right hands, and then let him say:—

What God hath joined together, let no man put asunder.

Then let him say to all:—

Forasmuch as N. and N. desire to be joined in marriage, and have confessed the same here openly before God and the world; and thereto have joined hands and given each other wedding rings, I pronounce them husband and wife in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Before the altar, over the bridegroom and bride, let him read God's word, Gen. ii. 18, and 21-24.

Then let him turn to them both and speak thus:—

Inasmuch as ye both are joined in matrimony in God's name, hear first the command of God in reference to this condition. Thus says St. Paul: Eph. v. 25, 26.

In the second place, hear also the cross which God has laid upon this condition. Thus spake God to the woman: Gen. iii. 16. And to the man God spake: Gen. iii. 17-19.

In the third place: Let this be your comfort, that you know and believe that your condition is pleasing to God and blessed by Him. For thus it is written: Gen. i. 27, 28. Therefore also Solomon says, He who findeth a wife findeth a good thing, and receiveth blessing from the Lord.

Here let him stretch out his hands over them and pray thus:—

O Lord God, who hast created man and woman and ordained them to matrimony, which thou hast blessed with fruits of the body and made a symbol of the Sacrament of thy dear Son, Jesus Christ, and of the Church His bride, we beseech thine infinite goodness that thou wouldst not allow this thy ordinance and blessing to be removed from us or to fail, but mercifully preserve it to us through Jesus Christ our Lord. Amen.

THE BAPTISMAL SERVICE,

Translated into German and rearranged.

Let the baptizer say:—

Come out, thou unclean spirit, and give place to the Holy Ghost.

Then let him make the sign of the cross on the forehead and breast and say:—

Receive the sign of the holy cross both on the forehead and on the breast.

Let us pray.

O almighty, everlasting God, Father of our Lord Jesus Christ, I call upon thee for this N., thy servant, who asks for the gift of thy baptism, and seeks for thine eternal grace by spiritual regeneration; receive him, O Lord, and as thou hast said: Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you; so give now to him who asketh, and open the door to him who knocketh, that he may receive the eternal blessing of this Heavenly washing, and the promised kingdom which thou givest, through Christ our Lord. Amen.

Let us pray.

Almighty and everlasting God, who didst condemn the unbelieving world in the deluge, according to thy just judgement, and who of thy great mercy didst save Noah; who didst drown blinded Pharaoh and his host in the Red Sea, and led thy people Israel through without wetting the soles of their feet, figuring thereby thy holy Baptism; and who by the Baptism of thy well beloved Son, Jesus Christ, didst sanctify the Jordan and all water to be a holy deluge and an abundant washing away of all sin, we beseech thee by thine infinite mercies that thou wilt mercifully look upon this child, and bless him with true faith in the spirit, that by this healing deluge all in him may be drowned and destroyed which is born of the old Adam, and which he himself has added to it; that he may be separated from the number of the unfaithful, received dry and safe into the holy ark of Christ's Church, be steadfast in faith and joyful in hope, serving thy name, so that he may become worthy with all the faithful to attain to the eternal life which thou hast promised, through Jesus Christ our Lord. Amen.

I summon thee, thou unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, to come out, and go away from this servant of Jesus Christ, N. Amen.

Let us hear the holy gospel of St. Mark, x. 13-16: And they brought young children to Jesus that he should touch them, and the disciples rebuked those that brought them, &c.

Then let the minister lay his hands on the child's head, and pray the Lord's Prayer, together with the sponsors, kneeling.

Then let the little child be brought to the font, and the minister say:—

The Lord protect thy incoming and thy outgoing, both now and forever.

Then let the minister cause the child, through its sponsors, to renounce the devil, and say:—

N., dost thou renounce the devil?

Answer. Yes.

And all his works?

Answer. Yes.

And all his ways?

Answer. Yes.

Then let him ask:—

Dost thou believe in God the Father, almighty maker of heaven and earth?

Answer. Yes.

Dost thou believe in Jesus Christ, his only, &c.?

Answer. Yes.

Dost thou believe in the Holy Ghost, one holy Christian Church, the communion of saints, &c.?

Answer. Yes.

Wilt thou be baptized?

Answer. Yes.

Then let him take the child and baptize it, and say:—

And I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Then shall the sponsors hold the little child over the font, and the priest say as he draws on the chrisom-cloth:—

The almighty God and Father of our Lord Jesus Christ, who has regenerated thee through water and the Holy Ghost, and who has forgiven thee all thy sins, strengthen thee with his grace to everlasting life. Amen.

Peace be unto thee.

Answer. Amen.



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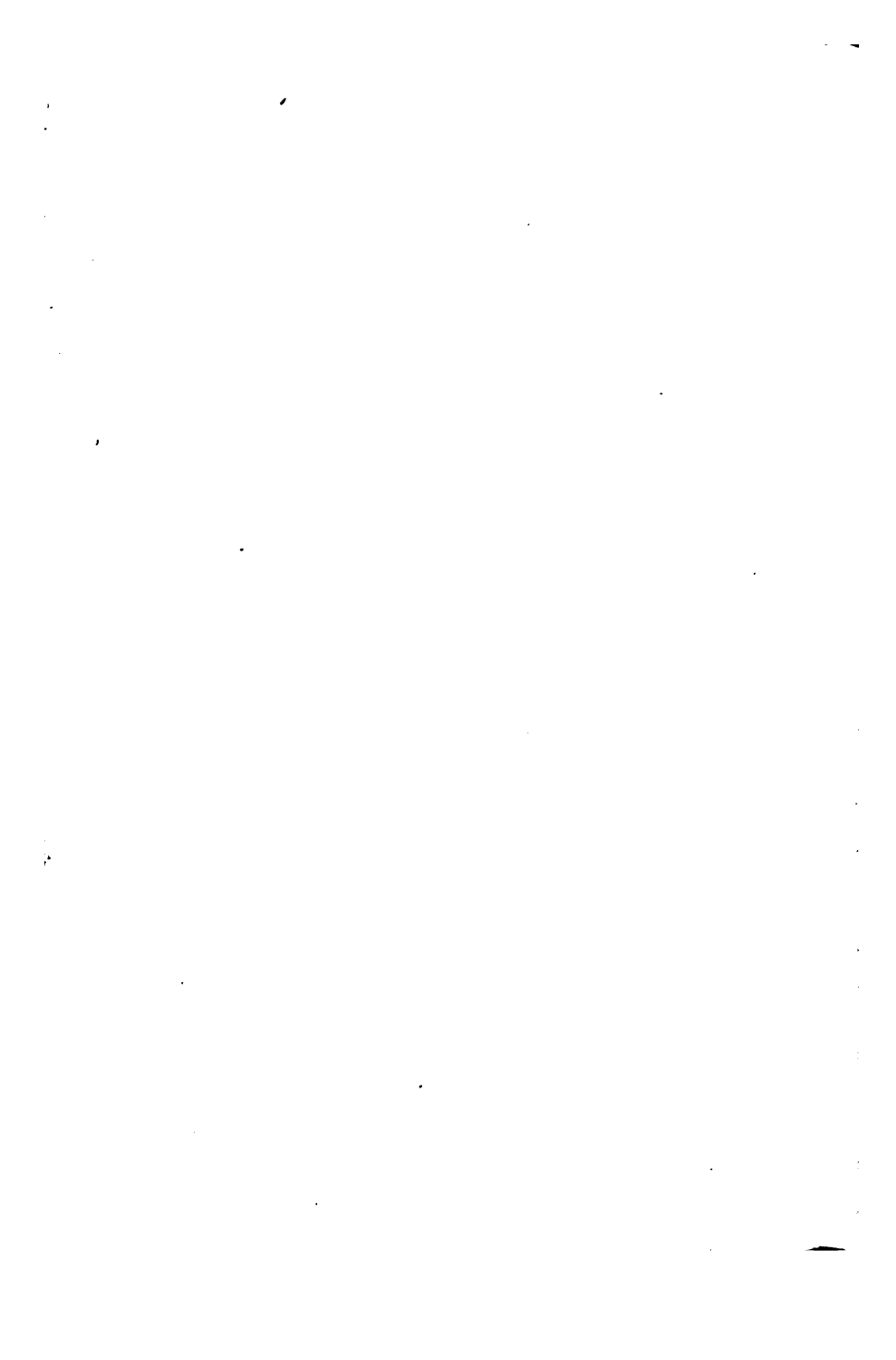
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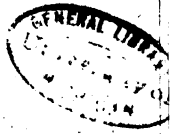


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THE
RESURRECTION OF THE BODY.

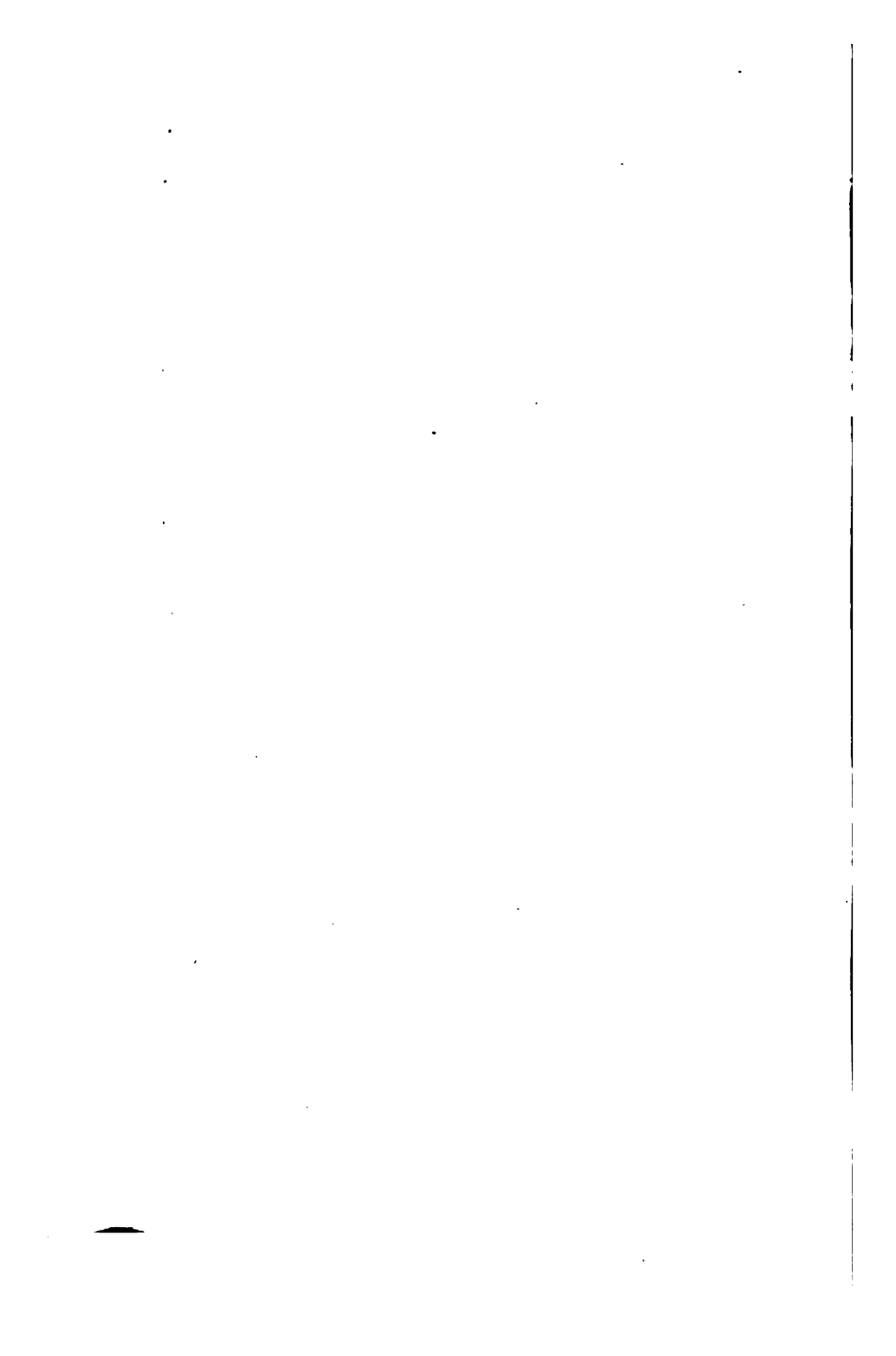
A SERMON



Delivered before the Boston North Baptist Association
Sept. 20, 1877. With Notes and an Appendix.

BY FRANKLIN JOHNSON,
PASTOR OF THE OLD CAMBRIDGE BAPTIST CHURCH.

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THE RESURRECTION OF THE BODY.

"But some man will say, How are the dead raised up? and with what body do they come?"—1 Cor. 15:35.

In the preceding verses of this chapter the Apostle Paul proves the resurrection of the dead by arguments which have never been refuted, and warns the reader that the denial of the doctrine produces the most pernicious results. In the text he turns to consider the scientific objections with which some, breathing the sceptical air of a Greek city, sought to destroy the faith. These are three; and it is remarkable that the unbeliever still uses them, and is unable to increase their number or to augment their force; while many Christians, so far from improving, have scarcely understood the answer placed in our hands by the inspired writer, as triumphant to-day as when it was penned. The first and second are overthrown by a single sentence devoted to each; the third receives more elaborate treatment, because it possesses greater weight and plausibility. I will state them in their order:

I. The dead have no power to arise in bodily forms.

II. The particles of the body are in a state of continual change during life, and after death they are scattered on the winds, or taken up into the substance of grass and tree, so that they cannot be gathered together and rebuilt as a habitation for the soul.

III. The doctrine of the resurrection is low and groveling, since it promises us a destiny little better than that to which we have attained already, a material existence so nearly resembling our present unhappy condition, as to repel, rather than excite, the ambition of a superior mind.

Before we consider the answer of the Apostle to these objections, it should be observed that he writes as a Christian to his brethren, and hence takes into view chiefly the bodies of the saints, and says little that casts light on the condition of the impenitent. He tells us elsewhere "that there shall be a resurrection of the dead, both of the just and the unjust." He assures us in this chapter that "as in Adam all die, even so in Christ shall all be made alive." Our Lord Himself predicts the hour "in which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." But the Bible does not describe the body which the lost are to possess; over their eternity of woe it draws a veil, through which we see but dimly. Our discourse, therefore, will contemplate the future of those only who have followed Jesus and who shall be blessed with His society forever. Let us now proceed.

"How are the dead raised up?" Alford renders this sceptical question: "How are the dead to rise?" The American Bible Union has the same shade of thought: "How do the dead rise?" The question is not, therefore, as our version represents it, "How are the dead raised up" by some Being outside themselves? but "How do the dead rise," destitute of vigor, and conquered by mortality as they are? We are to understand the objector as inquiring not concerning the manner of the resurrection, but concerning its means: he represents the dead as possessed of no power to come forth. Their bodies have lost all signs of life, and have mouldered into dust that the winds bear away, or that aids to build the spires of the grass and the strong columns and the leafy roofs of the forest, or that pulses in the veins

of animals or of living men. They are dead ; and death is the end and antithesis of life : how, then, are persons who were incapable of arresting the hand of decay and dissolution to issue from the grave arrayed in more glorious forms than those they strove in vain to keep ?

The Apostle answers in a tone of holy impatience, because Nature itself shows the fallacy of this objection : "Thou fool, that which thou sowest is not quickened except it die." Throughout the vegetable kingdom death is not necessarily the end of life ; on the contrary, in unnumbered instances it is the beginning of life : it is not the antithesis of life ; on the contrary, it is the condition of life. The seed comes to life by dying : if you preserve it from decay, you prevent it from unfolding in blade and stem and leaf, and from producing flower and fruit ; but if you cast it where its substance shall mingle once more with its native soil, you assist it to arise in glory. This is the illustration employed also by our Saviour : "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit." So the body is dissolved, but the organic principle by whose agency it was constructed may exist and may be ready to assert itself again.

The answer of the Apostle becomes doubly conclusive when we consider it in the light of modern science, one of whose cardinal doctrines assures us that no force can perish. Faraday terms this "the highest law in physical science which our faculties permit us to perceive ;" and its discovery is perhaps the most illustrious event of our century. The materialist is quick to admit that the vital power does not cease to exist when it ceases to control the body : as no particle of matter can pass out of being, so no energy once infused into the universe can disappear forever. But where is the vital force after death ? Surely not in the dust of the tomb. The sceptic has his theory. It was but a physical force, like that which shapes and polishes the crystal or spreads upon the window a frosty fretwork of branches and

leaves. It has passed into other forces, as heat may turn to electricity, and as this, also, may become light. But the hypothesis will not endure the tests we may apply to it. When one force is transmuted into another, we can mark the change and trace the fugitive, whatever disguise it may put on. The ball is winged for its flight from the rifle by the heat that converts the powder into an expansive gas. If, now, it is stopped while in full speed by an iron plate, its motion is transformed into heat, and the lead is melted by the contact. Thus heat becomes movement, and movement, heat; and thus, through all the transmutations of force, from one mode of manifestation to another, we may mark its swiftest steps. But when a strong man is shot through the brain, and all the vital energy of his frame is arrested in one moment, no other sort of energy is developed. Nay more: go to the most bloody battle-field, where thousands are mowed down in an hour by bullet and shell and sabre, and where all the forces of their vehement action are brought to a sudden pause. The power thus checked is far greater than that of Niagara, and we are sure that somewhere it continues to exist. But is it transformed into a physical force? Then we should be able to find it. But there is not more than the former heat;* the mercury

*Dr. William B. Carpenter, in his essay on The Correlation of the Physical and Vital Forces, tacitly admits this; but he holds that the heat developed by the corpse in decomposition is the equivalent of the vital forces arrested by death. It is evident, however, that this heat is produced merely by a chemical process, which the vitality was strong enough to prevent, while it governed the body. Now if, as he grants, it was a greater force than the chemical tendencies which it held in abeyance, the heat developed by the operation of those tendencies are their equivalent, but not the equivalent of the mightier power which departed before they could assert themselves. When the vital force disappears from the body the immediate effect is the production of cold and not of heat; and the heat that ensues in decomposition is not apparent for hours, and perhaps for days, since it is the normal result of chemical changes then for the first rendered possible, and not the exhibition of vitality in another form. It remains to be shown that the body produces more heat in its dissolution than an equal weight of hay or of cabbage leaves; but no one will maintain that its vital forces are not greater.

does not rise in the tube. Nor does any unusual commotion indicate the passage of electricity into the air or the clouds ; and the electroscope is not stirred. Nor do the winds rush forth with greater velocity. Nor does any new radiance hover over the scene of carnage. Nor do the chemical attractions and repulsions of the atoms composing the multitudinous corpses manifest more than their ordinary vigor. In short, it is demonstrable that the immense vital forces arrested by the slaughter do not pass into any form of physical force known to us ; yet they must continue in being. And thus, as the Apostle teaches, death does not bring them to an end, nor, so far as we can judge, obliterate their distinctive characteristics ; and, since they are not found on earth, they must accompany the soul and wait, as a germ in the seed we lay up in our garner, for the spring-time of the resurrection day to call them into activity.

It may be said, How can all these germs of life be brought in one day, in one moment, to take form and bloom forth ? Some of them were caught up to the garner of God in the earliest dawn of time, and a long succession of them have passed from the world throughout all the ages of human history. Now, if there is a law by which they grow after death, must it not operate in the order in which they were produced ? Must not Abel assume his new body first, and Adam later, and others still later, according to the date of their decease ? How can there be one day on which all shall lay hold of matter and build it up a habitation for our spirits ? The law of germ-life, to which the Apostle appeals, may aid us in our answer. You may preserve seeds from growth by keeping them from the soil ; you may fix the season when all shall put forth shoots together, by planting them at once in the earth. The wheat preserved in an Egyptian tomb for generations, until hard as flint, will spring up and bear, when you surround it with the necessary conditions of earth and moisture and light and heat ; and if sown with the grains of the last harvest, it will grow as they grow, and with them will turn to the gold of autumn, that the fruits of all may be

reaped together. Let God preserve, until the set time, the germs of our physical life from the conditions of activity which are known to Him alone, as we preserve seeds in our homes, and then let Him bring them into the necessary circumstances at the same hour, as in one hour we broadcast the grain of a wide field, and all souls shall put on a garment of matter, if need be "in a moment, in the twinkling of an eye."

The second question of our text gives rise to an elaborate discussion of the body we shall receive at the last day. "With what body do they come?" Or more literally, "With what sort of body do they come?" From the answer of the Apostle it is evident that two difficulties were suggested by the inquiry. First, Is the new body to be composed of the same identical particles which belonged to the old? They were changed many times by the process of growth; and after dissolution they were taken up by roots and formed, it may be, into the substance of the fruits that we eat. Thus much would be known by the sceptics of antiquity. Their successors in modern times have pushed their line of thought much further, though they have not added to its strength. We know now that the softer parts of our frames are changed in a few weeks, while the harder also are in a state of continual flux. The body is not a solid substance: it is a river supplied from the fountains of our daily repasts, and bearing in its currents a great burden of sediment which, being effete, is washed out, much of it never to return. What body, therefore, is raised? The body of yesterday or the body of to-day? the body of youth or the body of age? Moreover, cannibals have died with the flesh of their fellow men incorporated with theirs. How, therefore, at the resurrection, shall a proper division be effected, if each body is to possess the exact atoms which composed it at any one moment in the present stage of its existence?

The second branch of the question pertains to the constitution and powers of the new body. If they are to be the

same with which we are so familiar by our unhappy experience, our destiny is low indeed. Such a view of our future existence is repellant; it is material, earthy, groveling. This, in effect, is the objection of multitudes who reject the truth because they have misinterpreted it.

To both these criticisms the writer makes a decisive reply. It is this: The new body, though in some sense identical with the old, is not composed of the same particles nor possessed of the same defective constitution and the same limited powers. He recurs to the figure of a seed, a germ, for his illustration: "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

"Thou sowest not that body that shall be." The wheat plant is not composed of the particles which formed the grain out of which it sprang: they were too few; they were but enough to fill the petty proportions of a small seed; and "the blade, the ear, the full corn in the ear," have drawn the larger part of their substance from the earth and the air. So, to change the figure, our "house, not made with hands, eternal in the heavens," is not a mere patchwork of the frail tent-cloth that has quivered about us in the storms of this life, and given away to the fury of the blasts. Let the shreds and tatters go to the winds: "we have a building of God" whose construction cannot be stayed by the loss of the fragments.

But while the new body is not composed of the same particles with the old, the two are but one; the first is identical with the second. This is taught clearly by the language of the passage we are studying. The body that is sown is not the "body that shall be," so far as its atoms are concerned; yet in another sense it is the same, so that the Apostle can use such terms as these: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in

power ; it is sown a natural body, it is raised a spiritual body." But in what sense are the two bodies identical ? The writer does not leave us in doubt ; his illustration of the seed and its offspring, the plant, makes his meaning clear. The two bodies are but one organization ; the vital force which builds both is the same.

A body constructed by a force is spoken of, even in rigidly scientific language, as the same through all its existence, though its particles may change every moment. Thus Tyndall, in his Lectures on Light, describes the constitution of a billow, and shows that in respect to its atoms of water it is not the same during any two moments, and refers to it nevertheless as but one wave from the beginning to the end of its career :

"Stand upon the seashore and observe the advancing rollers before they are distorted by the friction of the bottom. Every wave has a back and a front, and, if you clearly seize the image of the moving wave, you will see that every particle of moving water along the front of the wave is in the act of rising, while every particle along the back is in the act of sinking. The particles in front reach in succession the crest of the wave, and as soon as the crest is passed they begin to fall. They then reach the furrow of the wave and can sink no farther. Immediately afterwards they become the front of the succeeding wave, rise again until they reach the crest, and then sink as before. Thus, while the waves pass on horizontally, the individual particles are simply lifted up and down vertically. Observe a sea fowl, or, if you are a swimmer, abandon yourself to the action of the waves ; you are not carried forward, but simply rocked up and down. The propagation of a wave is the propagation of a form, and not the transference of the substance which constitutes the waves."

Thus, also, we speak of a river as the same from one generation to another, though its waters flow forth from its channel in never-ceasing floods. A tree is the same in our age that we planted in our youth, though it has added to its

volume a hundred-fold under the benediction of sun and shower. An oak, with its huge trunk and its myriad branches, is enfolded in every acorn ; and when it breaks the crust of the earth it is evolved from a tiny cup which will fit the end of your finger : the seed and the tree are but one. We have the same hands, the same feet, the same eyes, we possessed in infancy. We make these identifications by no mere trick of words, by no mere local idiom of language, by no mere figure of the imagination : they are real and profound ; and they are admitted as such to the most accurate definitions of science, as they are to the more careless conversation of ordinary life. To call them in question would bring our sanity into doubt ; to deny them would suggest a suspicion that we belong to some other race than that of man, and that our minds were constructed on other principles than those which govern the mind of man. But what is this identity which we acknowledge in such instances ? It is that of a forming force, rather than of the particles the force may use in building its structure. Your body to-day is the same you possessed in infancy, because the vitality which moulds and shapes it is the same. And, as we have seen, the vitality cannot perish ; for no energy can be destroyed. And if it shall lay hold of matter at the last day, and rear up a dwelling-place for your soul, the new structure will be one with that which death tears down, precisely as the plant is one with the seed, and your present body the same with that which you first brought into the world.

The new body is to differ from the old not only as to its component atoms, but as to its appearance and its constitution. "Thou sowest not that body that shall be, but bare grain," unclothed, unadorned grain, "it may chance of wheat or of some other grain ; but God giveth it a body," by His ever present energy in nature causing it to spring up as a stalk of wheat or of barley or of millet, "as it hath pleased him" in the beginning, when He ordained that every seed should bring forth "after its kind." There is to be as great

difference between the new body and the old as there is between the plant whose grace fills the poet with song and the undecked granule which gave it birth.

Does any one say, Granting that this animal life is kept as a germ from which shall spring our future body, will it not reproduce a frame precisely like that which it surrenders in its contest with mortality? If the germ within the seed produces nothing more than another seed, when that decays in which it is encased, then the vitality of our bodies will produce in the resurrection nothing more than such a mortal frame as we now possess. But if the germ in the seed produces more than another seed, if it gives birth to a gorgeous plant, then the germ of the body, adapted now to our present stage of existence, as the germ of the seed to the existence of the seed, will produce a form as much more glorious than the integuments of flesh wrapped about it as the oak is more glorious than the shell of the acorn.

If it seems incredible that there should be so great difference, we have to but look around us at the infinite variety of nature to become convinced that it is quite in accordance with the usual method which God pursues: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." "If even here," says Dr. Hodge in his Commentary, "where the general conditions of life are the same, we see such diversity in animal organizations, flesh and blood appearing in so many forms, why should it be assumed that the body hereafter must be the same cumbrous vehicle of the soul that it is now?" Moreover, in other worlds there are other modes of physical life, diverse from any known to us: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." Still further; of all the innumerable orbs which strew the sky there are no two alike: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." Variety is the

law of the whole creation. "Standing, therefore," says the writer from whom I last quoted, "as we do, in the midst of this wonderful universe, in which we see matter in every conceivable modification, from a clod of earth to a sunbeam, from dust to the lustre of the human eye, how unutterably absurd is it to say that if we are to have bodies hereafter, they must be as gross, as heavy, and as corruptible as those which we have now."

After this preparation, the inspired author proceeds to state the differences between the old body and the new.

"It is sown in corruption; it is raised in incorruption." We shall not be subject to decay and dissolution. Our Saviour speaks of "those which shall be accounted worthy to obtain that world and the resurrection from the dead," and adds, "Neither can they die any more." Is this incredible? Dr. Gardner, the author of an excellent little book on Longevity, has well remarked: "It is more difficult on scientific grounds, to explain why men die at all, than to believe in the duration of life for one thousand years. Only from experience do we learn that all men in the past have died: we infer that all living now or in the future will die. Accurate vaccination, however, from past experience, has its limits. The subject belongs to history, not to anatomy or physiology." The mystery is that these frames, so curiously wrought, so full of wise devices, so eloquent of divine power, decay and fall to pieces: it seems natural that there shall be a better organization, and we accept the prediction which foretells it with faith and not with doubt.

No chilling wind or poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more.

"It is sown in dishonor; it is raised in glory." When you put it in the tomb, it is most covered with evidences of its frailty: the face has lost its animation; the lustre of the eye has faded. What picture of dishonor is more moving than that of the warrior stretched on the field, while his

foe strips off his armor, mutilates the corpse, and shouts in triumph? Our enemy overcomes in the long contest; he lays us low in the dust; he spoils our bravery; he shakes above us the gory weapons with which he smote us down; he sounds the pæan of victory; and he hastens with cruel hands to mar the visage which confronted him in vain, and to destroy the members he has slain. Even the friend and the lover regard us with loathing: though they wash us with tears, and crown us with flowers, they view us with a repugnance they cannot conceal, and say with Abraham: "Give me a possession of a burying place with you, that I may bury my dead out of my sight." During all the days of its active service, the soul which inhabited the decaying frame was disturbed by its imperfections; often it was a heavy clod; and often it was filled with pain; and at the last it went down, a broken thing, to the dust from which it came. But in the resurrection all its blemishes shall be removed; it shall stand forth in perfect beauty; it shall shine with a lustre like that which flashes from the person of Jesus enthroned in splendor, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself."

What form and what members we shall possess, we cannot tell. Even an inspired writer was in doubt: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when it shall appear we shall be like him; for we shall see him as he is." If we could gaze upon His body, we should have a picture of our own. The glimpses of His state since the ascension, granted to Stephen at his martyrdom and to Paul at his conversion, seem to reveal a human shape immersed in ineffable light. And if we might reason from the analogies of nature, we would suppose that, as the butterfly keeps beneath the splendor of its painted wings the traces of the ringed worm from which it came, so amid the beams of our future glory we shall preserve some traces, in figure and in feature, of the frames

that once were "sown in dishonor." But let us withhold ourselves from unprofitable conjecture; it is enough to know that "we shall be like him, for we shall see him as he is."

"It is sown in weakness; it is raised in power." No image of weakness could be more striking than a dead body about to be covered in the earth: it is unable to move; the hands, the feet, the tongue, are enchained; and the chemical forces of matter, held in abeyance for a time by the vitality which asserted its superiority, seize their prey, and riot in its destruction. But it shall rise, instinct with might, incapable of weariness, and endowed with capacities of which we cannot dream. The angels "excel in strength;" but if the saints are to judge them, and, as belonging to the same race with Christ, and as possessing a special wisdom acquired in their bitter conflict with sin and sorrow, are to occupy the highest position in Heaven, with "all things" in the universe "put under their feet," what vigor shall be theirs, befitting creatures of such high dignity and such vast responsibilities.

"It is sown a natural body; it is raised a spiritual body." Perhaps a better idea of the thought is presented if we say, "It is sown an animal body; it is raised a spiritual body." In this life the body is filled with animal instincts and desires, and is formed for their gratification; and so it continues till it dies, and we put it out of our sight; but in the world to come it is no longer to produce gross appetites and minister to their gratification; it is to be formed a vehicle for the higher nature of man, intellect, conscience, love, adoration, will. Here, "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." There are "lusts that war in your members;" there are "fleshly lusts which war against the soul." But these shall be abolished forever. The Saducees forgot this truth when they brought to our Lord their puzzle concerning the woman who had seven husbands in succession; they sup-

posed the doctrine of the resurrection to involve the idea that the future existence shall be but a repetition of the present, that the body shall fulfill, in another world, the functions it fulfills in this, that there will be a necessity for marriage, and an occasion for such jealousies as mar the peace of earthly households. "And Jesus, answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" He who adapted our frames to the necessities of our earthly career can adapt them to the higher functions of a heavenly state.

A spiritual body must be one permeated by the spirit, and obedient to it. It seems that the animal desires have special residences in special members of the body, hunger and thirst, for example, existing in your organs of digestion; while the intelligence sits enthroned in some part of the brain, and issues its edicts, when it would move the hand or the foot, over a series of telegraphic wires, which we call the nerves. We can measure the time it takes for a sensation to pass along these lines from the tip of your fingers to the seat of your intelligence. So, also, if you command your hand to strike, we can determine the moments consumed in the transmission of the message. The body is not saturated with spirit, and hence is not always docile: when you would fly, it holds you down; when you would run, it is weary, and you must walk; when you would think, it is drowsy, and you must sleep; it assists you to-day, and baffles you to-morrow. Yet, even in its present imperfect condition, it presents some foregleams of what it shall become. By your will, you may sometimes force it to lay aside its fatigue, and to "run and not be weary." By your will you may sometimes scare away approaching slumber, and keep your senses awake and alert. By your will you may cast off serious diseases by which you are menaced. This dominion of your spirit is quite narrowly limited; but you can imagine a state in which it shall be enlarged beyond all bounds, in which your spirit shall abide in every part of your body, and compel every atom of its substance. The

body might be tenuous as ether or solid as adamant ; in either case, being surcharged with the soul in all its members, it might leap or fly, or mount to unknown worlds, replenished without hunger and rested without sleep.

We know only negatively the composition of this spiritual body. It is not to be composed of flesh and blood, for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The new body will not be composed of flesh ; it will not be sustained by circulating blood ; and hence it will not be dependent on earthly food and the oxygen of the air. There is some evidence that the body of Christ underwent a gradual transformation during the forty days preceding His ascension. It was necessary, in order that He might be identified fully by His disciples, that it should remain for a time much the same. It had "flesh and bones," as He Himself declared. Possibly it was bloodless, for Thomas thrust his hand into the side pierced by the spear, the rent being open. The change, thus begun, is supposed to have reached its completion when our Saviour was caught up to Heaven, bearing a form that was not flesh and blood and that needed no sustenance of earthly bread and water. Such bodies shall be ours. At present, our bodies are adapted to but one world : they depend on its fruits, its meats, its springs. If carried to another sphere, they must wither and die. But here is the promise of a constitution that shall not be dependant on earthly circumstances for its maintenance ; immortal, glorious, mighty, spiritual, equally at home in any part of the universe, happy amid the cold of Uranus or the flames of the sun, and capable of dwelling in empty space, where there is no atmosphere to breathe, a cosmopolitan in all parts of the creation. And the Scriptures encourage the hope that we shall be permitted to exercise the privileges of this extensive citizenship, and to penetrate to regions now unknown. Gravitation shall not hold us down ; for though it must be felt by our bodies, since they shall be composed of matter, which is subject everywhere to this force, yet such will be the energy of the

pervading spirit as to overcome the restraint, as did Jesus, when He walked upon the water, upholding Himself by His will, and as we, for a moment, can leap from the ground, or for a longer period support the hand extended above the earth. Our Lord is our pattern: as He ascended so must we. He has gone "to prepare a place for us;" and He has promised to "come again" and take us to Himself, that where He is, there may we be also. Elijah, being "translated that he should not see death," passing through the instantaneous change which awaits such as shall be found alive at the last day, was caught up to glory; and he descended to the Mount of Transfiguration: and such, therefore, must be the nature of the spiritual body that it may traverse all realms at the will of its possessor, unclogged by the fetters which keep us from flight.

APPENDIX.

The sermon pursues the argument of the inspired writer from verse 35 to verse 44. The next five verses are of great importance to the subject, and the reader may be interested to follow their line of thought.

Lest anyone should doubt that there can be such a spiritual body as is referred to in the 44th verse, the Apostle states that it is already in existence: "There is an animal body, and there is a spiritual body." He tells us at once where it is to be found; it invests the person of Christ: "And so it is written, The first Adam was made a living soul, the last Adam was made a quickening spirit." Though the Apostle here speaks of the animating forces of the first and second Adams, his thought is really of their bodies, as the immediate context shows. He refers to their animating forces, because his quotation from the Scriptures required it. His thought is this: The first Adam had an animating force similar to that of the animals, adapting him to such a sphere as this; and hence he had a body like theirs, fitted to express and satisfy his wants. He does not deny that the second Adam also had such an animating force and such a body; but he points out that He had within Himself a spirit capable of transforming His natural body and of making it spiritual, "a life-giving spirit." And this is in accordance with the words of Christ: "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again." "As the Father hath life in himself, so hath he given to the Son to have life in himself." "Destroy this temple, and in three days I will raise it up." Thus our Lord claimed to be

a life-giving spirit. The Corinthian readers of the Epistle, who knew of His resurrection and ascension, and who, perhaps, had heard from His disciples these lofty words, would be quick to understand the reference of the Apostle, and to admit that there abode in His divine person an energy capable of changing His earthly body into a spiritual body, adapted to His heavenly state. And then, being convinced that such a body exists, they would not deem the future gift of it to all saints an incredible thing.

For the truth that the second Adam was made such a life-giving spirit as to raise up his body and fit it for Heaven, Paul appeals to the Christian history, known to his readers. But for the truth that the first Adam had an animal nature, he appeals to the Scriptures: "And so it is written." But where do we find such a statement? In Genesis 2:7, it is said that God "breathed" into man, formed out of "the dust of the ground," "the breath of life," "and the man became a living soul," or literally, a "living being." The same term "is applied," says Dr. Conant, "to animals of the sea and land."* In the preceding chapter Moses looks at the higher nature of Adam, and declares that he was made in the image of God: in this he looks at his physical life, and declares that in respect to it he resembled the animals.† And the science of comparative anatomy, which shows how our frames resemble the frames of all vertebrate species, and the wonderful analogies upon which is based the Darwinian argument for the descent of man, find their explanation in

* Gen. 1: 20, 21, 24, 30.

† It is to be regretted that Dr. Conant, in his admirable version of Genesis, has not preserved the identity of expression in English which he found in Hebrew. He remarks it in a note, but avoids it in the text. On the statement of Moses that in respect to his physical life man resembles the animals, and on the interpretation of that statement by Paul, in this passage, is to be based the Christian explanation of the resemblances between our frames and those of the higher vertebrates, so much insisted on by Darwinites and materialists. The statement of Moses has reference to the animal nature. As this was akin to that of lower creatures, we were given for its use, in the words of Paul: "a natural body," "an animal body."

the record of our earliest being. The first Adam, though endowed with wondrous powers, had also an animal life, and hence a body adapted to the life which built and sustained it.

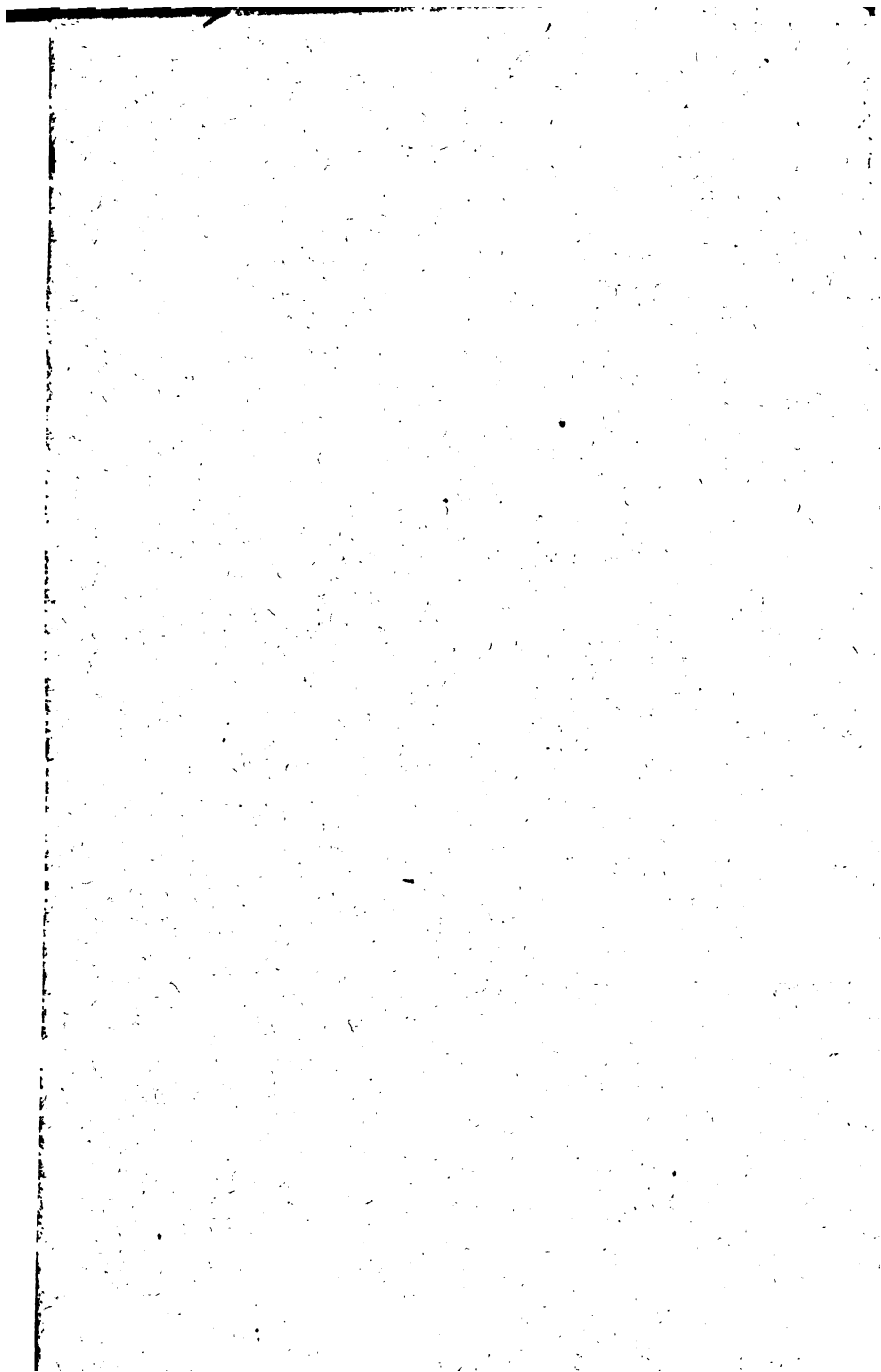
The inspired author perceives now that his readers may ask why God did not endow the first Adam with a spiritual body. He answers by appealing to the general law of progress in all the creation: "Howbeit that was not first which is spiritual, but that which is natural," or animal, "and afterward that which is spiritual." Hodge has an instructive note on these words: "This does not mean simply that the natural body precedes the spiritual body. But it announces, as it were, a general law. The lower precedes the higher; the imperfect, the perfect. This is true in all the works of God, in which there is a development. Adam's earthly state was to be preparatory to a heavenly one. The present life is like a seed-time; the harvest is hereafter. The natural comes before the spiritual. As Calvin says, we are born before we are regenerated; we live before we rise." This is the Christian, as distinguished from the atheistic, doctrine of evolution; there is a progress in nature, but it is under the superintendence of an ever-present God, who ordains it. Having appealed to this general rule, based on the will of the Creator, who though infinitely wise, does not give us all the reasons for His procedures, the Apostle can go no further.

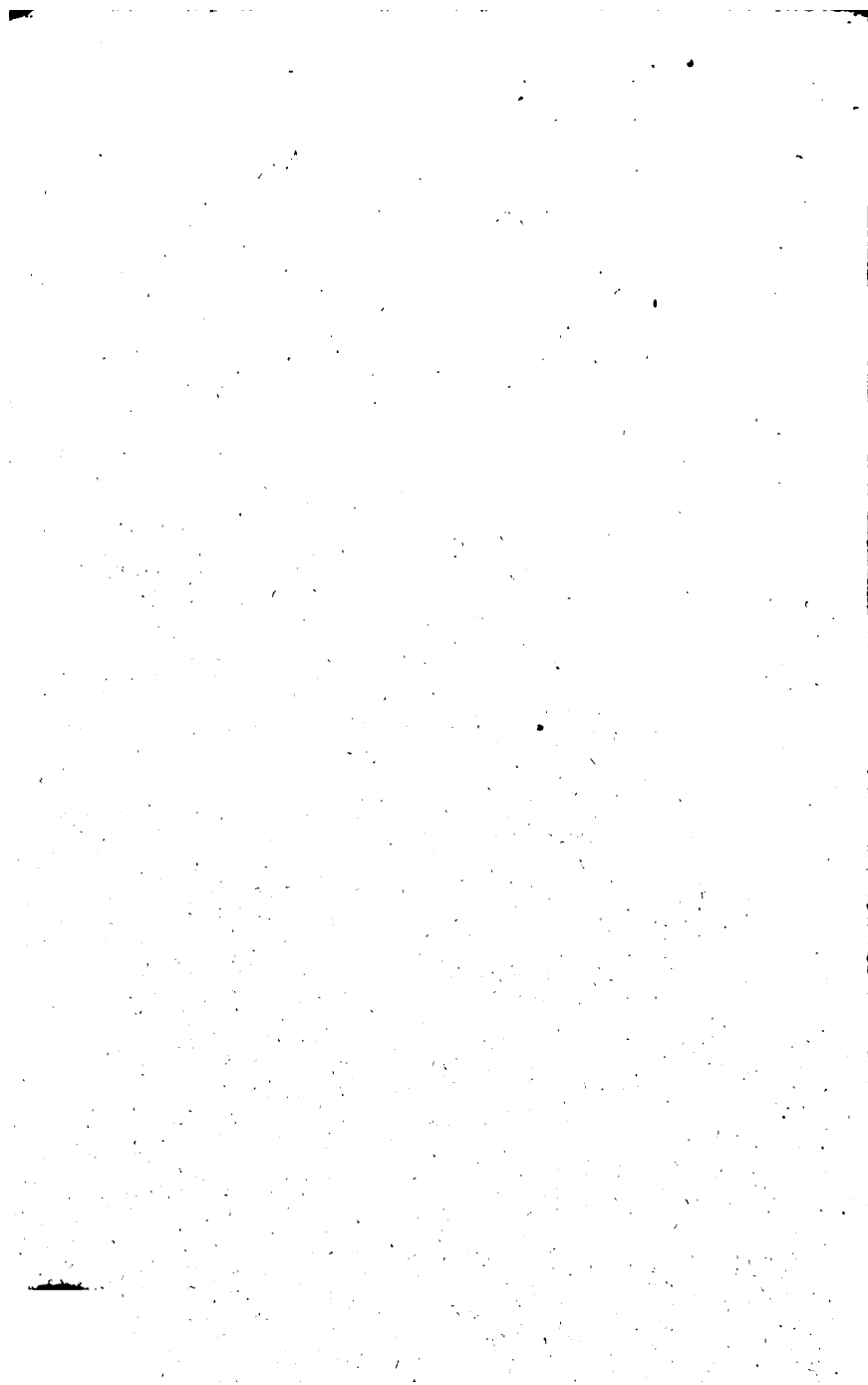
The original statement, however, is put in a new light: "The first man is of the earth, earthy: the second man is the Lord from heaven." Adam was formed out "of the dust of the ground;" and his body was adapted to an earthly career; but since Christ is in heaven, He must have a body adapted to His place of abode and to the exalted nature of His being. Adam, by creation, possessed an immortal soul in a mortal body;* but had he continued obedient he would have attained eternal felicity without death by the use of the tree of life, the sacramental symbol and pledge of God's gracious

* So Meyer and Alford on 1 Cor. 15: 47.

covenant, from which his sin cut him off, thus introducing death into the world of humanity. But Christ, whose home is Heaven, has a body adapted to it. And the descendants of Adam have a body like his ; while the risen people of Christ have a body like His : "As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." We are on earth, because we are the offspring of Adam, and partake his nature ; but we are to be in Heaven, because we partake the nature of Him who has gone before us. And as we are on earth, we bear the bodily image of our first Head ; and as we are to be in Heaven, we shall finally attain the image of the second Adam, who has repaired the ruin wrought by the first. For, though for a time we sojourn on the earth, "our country is in the heavens ; from whence also we look for a Saviour, the Lord Jesus Christ : who shall change the body of our humiliation, that it may be conformed unto the body of his glory." We need an earthly body for the earth ; and we need a spiritual body for Heaven ; and the grace which bestowed the one will not withhold the other.







THOUGHTS

ON

THE HOLY GOSPELS:

HOW THEY CAME TO BE IN MANNER AND
FORM AS THEY ARE.

BY

FRANCIS W. UPHAM, LL.D.,

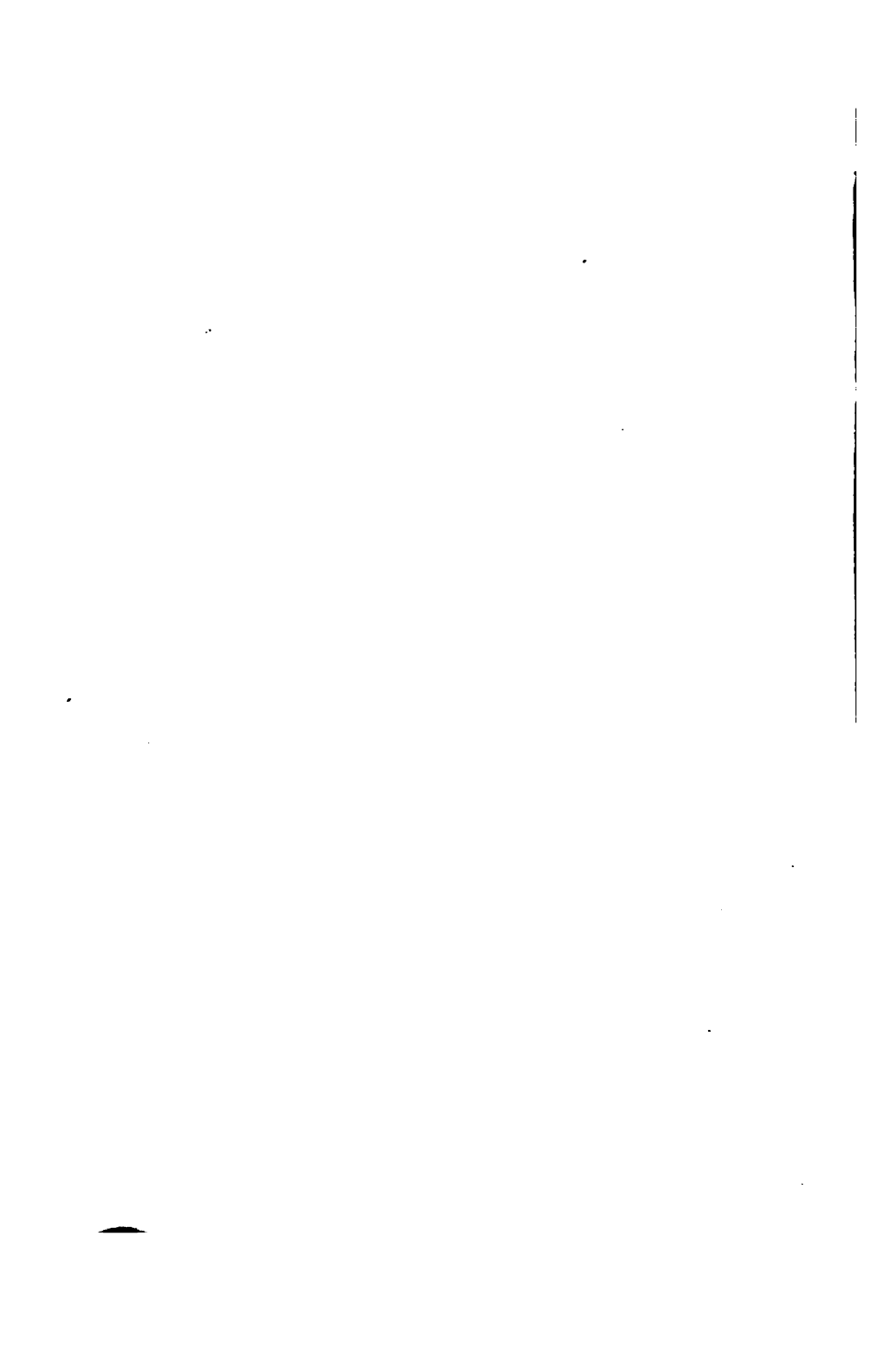
AUTHOR OF "THE CHURCH AND SCIENCE," "THE WISE MEN, WHO THEY
WERE," AND "THE STAR OF OUR LORD."



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WALDEN & STOWE.

1881.





INTRODUCTION.

 **CONTROVERSY** concerning Christ Jesus is going on in all the fields of thought, in all the walks of life—and he that is not with Him is against Him. Every-where there is confession or denial of the Eternal Word, who was born of the Virgin Mary, crucified under Pontius Pilate. One of the many forms of this controversy is the world-wide debate concerning his written word. It began with other generations, and it may outlast generations yet unborn. Of this strife as to the Bible, the Gospels are the center; and there the Living Word, in the appointed time, will gain for his written word the battle that he cannot lose.

Christ's ever-existing Congregation, of its own knowledge and memory, affirms that St. Matthew, St. Mark, St. Luke and St. John wrote the Gospels; and of its own spiritual consciousness it affirms that they were moved to write by the Holy Ghost. These affirmations should determine the judgment, and they do bind the conscience. It, then, may seem irreverent to inquire further into the construc-

tion of the holy Gospels; yet Christians are to "give a reason for the faith." That reason must be somewhat adapted to the unbelief that makes it needful to give that reason; and it is the duty of Christians to answer all proper questions concerning the time, the writers, and the inspiration of the Gospels. Yet such is the insolence of the challenge of infidels that it is hard to keep from treating it with the silence of contempt; for, making larger demands on credulity than pagan priestcraft ever made, they would have us believe the double wonder, that the ever-existing Congregation of the Lord knows nothing of her own records, and that of those records *they* know every thing.

One needs be quick to seize upon what seems to them their argument, for capriciously, suddenly, and frequently it shifts its ground, moves its dates backward and forward, and changes its form. Just now what they have to say runs thus: The Gospels are later than the time of the disciples; their contradictions are many; their character, legendary and superstitious. The Epistles are the earliest Christian writings. Only four of the thirteen that pass for St. Paul's (those to the Galatians, Corinthians, and Romans) are indisputably his. The disciples never thought of any written memorial of their Lord, because they were looking for the end of the world. But time went on: pious imaginings of

what Jesus might have said and might have done (sometimes enkindled by what the prophets were thought to have foretold) intermingled with what Jesus said and did; and, at length, fragments of those traditions were gathered up and written out. These private memoranda were of no official or sacred character, and they were less valued than the common, unwritten tradition. Time went on, and more scrap-books were made; they were more prized, and they grew in size. Then unknown hands, at unknown times, pasted together these fragments of things remembered and of things imagined, and—behold! an infidel miracle more astounding than any Christian miracle—they made two of the holy Gospels! Even so the universe was framed by the chance-concurring of unintelligent atoms—the harmonious universe, written all over with forethought and design!

They say this hap-hazard gathering together of sayings of Jesus and of sayings put into his lips was the earliest form of St. Matthew's Gospel. Thus, unwittingly, they give the early Christians the praise of thinking more of the words than of the works of the Lord, save his death on the cross. But, dimly seeing that such a divorce of his words from his works is incredible, they go on to conjecture that a second form of St. Matthew's Gospel was soon made by constructing around his sayings

a frame-work of accordant events—truly, another astounding miracle! And some think the first Gospel developed itself out of the second.

In words betraying a dead conscience they say that one "honest fraud" was baptized in St. Matthew's name, and another in the name of St. Mark. Out of similar material St. Luke's Gospel was fashioned, and, with the Acts, was shaped to suit the aims of one of the parties among the early Christians—that is, the third Gospel and the Acts were two political pamphlets. The last Gospel is a religious novel composed for "pious purposes" after the death of the last apostle; but, with a commendable modesty in those who know every thing else, they cannot tell who wrote the Gospel of St. John.

To borrow terms from their self-complacent jargon, "the more advanced" do not "accept" the superhuman. Still, their reluctance to own that there can be aught that is greater than themselves is offset by their readiness to "accept" the degradation of themselves; for, with their denial of God, there goes a denial of the spiritual, the immortal in man, and of all that constitutes the difference between men and the brutes, out of whom these dehumanized creatures feel that they evolved.

This is a fair summing up of all that there is in the ponderous, multitudinous volumes of the unbe-

lief of our time concerning the holy Gospels. With this lunacy it is humiliating to contend!—yet scholars, in different countries, working long in concert, have contrived to throw around this nonsense an air of learning and almost an air of sense. They have almost persuaded themselves that the Gospel of the Lord Jesus is the fable they wish it were. This is their hope, not their conviction; yet they destroy many. Their madness wears “a reasoning show;” and some who argue against it countenance it by the concessions of wavering faith, of secret unbelief, of thirst for celebrity, and of the lack of common sense.

In this volume the results of my thinking are often so shaped as to answer some of the charges against the Gospels without otherwise alluding to them; but its purpose is a more difficult one. It inquires into the construction, the method, of the holy Gospels, and into their affinities with each other. It treats of the relations between the two apostolic Evangelists, St. Matthew and St. John. It determines the date of one of the Gospels by an original course of investigation. In a word, the motive of this volume is to do something toward clearing up the question, How did the four Gospels come to be, in manner and form, as they are? What is here written could not have been thought out without the help of others in all past time, and I

hope that in future times others may eliminate what there may here be of error, supply what there may be of deficiency, and that the truth, so made perfect, may abide when I am forgotten.

Inquiry into the construction of the Gospels meets with difficult questions: thus, in the Gospels, there is apparently the witness of only two of the Twelve; where is that of the Ten? And **why** is our Lord's ministry in Judea, until the week of his passion, passed over by three of the Evangelists? The answers here given to these and other questions may be of use in the present debate as to the Scriptures; and, apart from any transitory worth as defensive against assaults upon the Bible that will in time of themselves come to nothing, a true insight into the construction of the Gospels is of lasting value, because of its emphatic, and, at times, surprising confirmation of some of the higher truths of our holy religion.

I hold to the religious worth of this volume with the more confidence, because the greater part of its material is drawn from the Gospels. If it elucidates its subject, it could be drawn from no other source. Some few important facts concerning their construction rest, in the main, on historical evidence, though having confirmation from Scripture; yet I think that in the end my friendly and tireless reader will be convinced that for a general state-

ment this is true : Almost all that can be known of the construction of the Gospels comes from the Gospels themselves ; tradition adds little to what, in one way or another, can be made out from what they hint at or from what they say.

The Gospels are the monuments of their own history. There is no record of their generation ; but there they are, eternal as the hills, of whose generation there is also no record. The memory of man runneth not to the time when the mountains were brought forth ; yet geologic theory, by means of facts inwrought into their fabric, so well explains their formation as to be received as their true history. In like manner, the true theory of the construction of the Gospels may be discovered through facts inwrought into themselves.

Once it was thought that the mountains were made by direct volition, no time elapsing, no agencies employed. We now think differently ; and, though created mind knows nothing of what creation may be in itself, yet hints in nature and in revelation encourage man to trace the ongoings of the force called into creative action by the Eternal Word in those great days described by the Prophet Micah as "days of eternity." In those six days He made all things through forces by him called into being, and put under world-times and laws. Science cannot go behind that "beginning" and

stand with God in the secret chamber of creative energy ; still it can discern the power of the Word of God, as manifest through the work of his agencies, in the forming worlds. This difficult knowledge of the discoverable ways of the forces through which he made the worlds, lessens not our sense of the glory of the creating Word who called into being the earth and the heavens. In like manner our sense of the divine glory, abiding in, and out-shining from, the holy Gospels, is heightened by wisely tracing there the free-will of man, made subject to, and working in harmony with, the will of God.

THE WISE MEN:

WHO THEY WERE, AND HOW THEY CAME TO
JERUSALEM.

By FRANCIS W. UPHAM, LL.D.

12mo, pp. 258. Price, \$1.



In his admirable "Life of Jesus," Dr. Deems makes this frankly honorable and noteworthy statement: "This book is the first successful attempt that I have seen to clear up this pilgrimage. After reading it I canceled what I had before written on the subject."

British Quarterly Review, No. CXIX, July, 1874.

The subject is surrounded with grave difficulties, and demands candid, careful, and thorough examination. Without these the character of the Magi, the country from which they came, the inducements under which they acted, the reception they experienced at the hands of Herod, cannot be appreciated or understood. On all these questions Dr. Upham has bestowed an examination at once thorough and scholarly, has removed all difficulty, and has invested the whole subject with singular interest. In no instance that we recollect has the visit of the magi been so luminously investigated, or so completely substantiated as a part of the divine history. The volume has our earnest commendation.

The Presbyterian Review.

We trust Dr. Upham will work on in the same rich vein of scriptural investigation, and thus lay the Christian public under yet greater obligations.

Hartford Evening Post.

If a pot of old coin is dug up in the ruins of some forsaken city, the telegraphic wires quiver round the world announcing the great discovery; but here is a discovery of quite another kind—the solution of a historical and religious mystery! We recall our childish impressions of this pilgrimage—our mature ideas were not much better. We recall our very picture of the magi; of the bowed forms of three giant-like old men; men of little account; a sort of fakirs or fortune-tellers, wandering from a great but indefinite distance; lonely, humble, tattered, and forlorn; in their long, dusty, graceless, and travel-stained gowns, turbaned and sandaled; wandering, they knew not whither, to find the King of the Jews. Who were they? Whence came they? How could they learn of the King of the Jews by a star? and what was the King of the Jews to them? This strange bewildering tale, of a pilgrimage so improbable, so without any intelligible cause, of strangers from a far-off land who could know nothing of Christ—how could all this be? With such thoughts we took up the answer to the question, Who were the Wise Men?

It is seldom that learned people take the trouble to bring things within the comprehension of the people, but this is a book for the people, and they feel this magnetically. It does not lower the subject down, it lifts the reader up to it. Its sentences are like new coins just struck from the mint. The style flows like a swift river, deep and full, yet clear as crystal. Any one can see the thought, yet it is often so deep that the longer it is looked into the deeper it seems. A third or fourth reading brings out something new. What the writer seeks to prove comes out point by point till nothing is left to ask for. No shadow of doubt remains. In the light of this unique book we read the thrilling story of the Wise Men as we never read it before; and in the still night we look with new wonder and awe into the blue depths above, and wish we knew which of all these glittering orbs was the one created "to herald through all worlds and date through all time" the advent of Him who was the Maker of all the worlds.

STAR OF OUR LORD:

OR, CHRIST JESUS, KING OF ALL WORLDS, BOTH OF TIME OR SPACE,
WITH THOUGHTS ON INSPIRATION, AND THE ASTRO-
NOMIC DOUBT AS TO CHRISTIANITY.

BY FRANCIS W. UPHAM, LL.D.

12mo, pp. 357. Price, \$1 50.

The author of this volume is a brother of Professor Thomas C. Upham, of Bowdoin College, so dear, for a quarter of a century, to the successive classes in that institution. He has many of the characteristics of his eminent brother: a shrinking modesty; a beautiful and fervent faith; a scholarship as exact as it is full; a marvelous patience in investigation; a quaint, refined, and exquisite style; and a most noble spirituality of tone and thought. A few years ago Dr. Upham published a book about the Wise Men that surprised even those who were wonted to such researches. It was the porch to this inner sanctuary. And the comparison of a sanctuary is fit and accurate in describing this volume. In all its argument, in all its description, in its array of facts, in the current of musing, it is profoundly religious. It is a book all full of belief. The religiousness is real, in the soul of the book more than in its phrases, in the swell of the sea on which this bark of discovery rides. A book like this, in our critical, doubting time, when Orthodoxy is so wavering, and so many hardly know what they believe or where they stand—a book so sweet, fervent, rapt in its vision of heavenly things, which is so high and deep in its thought—is delight and refreshment. It is original enough in its proposition and its conclusion, even by its title-page, to be classed with books of sensation. But it belongs, in reality,

to a very different class, to the class of which only elect souls see all the meaning and truth, and which teach continually, as their musical sentences linger in the memory.—*The late* CHARLES H. BRIGHAM, (*Unitarian*,) *Professor of Ecclesiastical History*.

No Greek or Hindu legend could have been so historically cleared, so explained, so exhibited in harmony with the highest human thought. In this there is no compromise, not the least ground for any suspicion of Dr. Upham's own orthodoxy. A great salvation from a great and fearful perdition, secured alone by the expiatory death of a great and divine Saviour, who is the Head of the Church, the Life of the Church, being at the same time *the Lord of the Universe, and the indwelling Word or Life of Nature itself*—this is the great idea that runs through these books. The writer presents it with unflinching boldness. It is this fearless and at the same time most candid treatment of *suppressed difficulties* that entitles these works to our admiration. The term is used advisedly. There are such statements in the Bible, explicit narrations, the consideration of which may thus be said to be in a measure suppressed on account of their supposed difficulty. Such meet us in the beginning of Genesis and of Matthew. Unreliability in these places is unreliability every-where. Yet both of these parts of the Bible have been strangely neglected so far as any searching examination of them is concerned.

The difficulty in the story of the Wise Men and of the Guiding Star has been encountered by Dr. Upham with a fidelity, a clearness, and a vigor we have seen manifested no where else. He aims to prove, and most readers will be convinced that he does prove, the authentic verity of the narration. Among the things made clear, settled, we think, beyond controversion, is the connection of the Star with the prophecy of Balaam. The effect of it upon the mind of the reader is as convincing as it is startling and impressive. The old wonder makes credible the later prodigy. The eloquent exposition so lifts us into the supernatural sphere that it becomes natural, if we may use such a seeming paradox. In close connection with these prophetic wonders is the learned and satisfactory disquisition given in "The Wise

Men." on the religion of the ancient Persians, and its connection with primitive revelation. The Bible, a world book, even in its most ancient parts—such is the impression we get from the whole compass of this admirably managed argument—the Bible, a wonderful book, with a wonderful harmony, revealing, even in its most unpretending parts, a wonderful power of which the careless reader has little or no conception. The best argument for the divinity of the Scripture comes from such expositions as these, showing it to be indeed a field of buried treasure. This is strongly felt in reading Dr. Upham's masterly exposition of the Eighth Psalm. The objection to the Scriptures drawn from what is called the astronomical argument is the one from which we most shrink. All other naturalistic difficulties combined fall short of the appeal it makes to the imagination. We have nowhere seen this so well met as in the bold yet most fair and truthful argument devoted to it in this book.

Along with it there is a dwelling upon the doctrine of the Logos in nature, as well as in grace; a doctrine so unmistakably announced in the Scriptures old and new, yet so little heeded. We are thus led to the climax of the book: Christ the Lord of the worlds, his kingdom extending beyond the earth, having mysteries which pertain to thrones, dominions, principalities, and powers, as well as to the human sphere. Thoughts like these certainly show themselves in the Scriptures, but the consideration of them is suppressed. We shrink from the difficulties they suggest. Dr. Upham meets them—meets them fairly, candidly—meets them, we think, triumphantly. Sometimes we hesitate in following him. We fear it may be only the fascination of his style and of his enthusiasm that carries us away. But there they are, plainly visible in the Scripture, the views for which he contends; and if we cannot resist the conviction that he is rightly employing its evidence, we are compelled to admit the power of his argument.—TAYLER LEWIS, *author of the "Six Days of Creation."*

Dr. Upham's new work abounds in sublimities and beauties, that mark him a poet as well as a careful student of the pages of history and revelation. His view of the confusion of tongues,

(13,) his description of Balaam and Abraham, (21-26,) his story of Jacob's funeral, (29,) his defense of the Guiding Star, (115, 116,) and his notice of Sennacherib, (135-140,) may be mentioned as some of the passages that exhibit his mingled powers of poetry and research. He considers the star which guided the Magi to have been a real star, perhaps the central star around which the material universe revolves, whose light first touched the earth at the time of our Saviour's birth, and whose guiding power from Jerusalem to Bethlehem was exercised through refraction, or some other natural law miraculously appointed for the purpose. The idea is certainly a most sublime one, that God should cause his grandest orb of glory to shine upon our sin-stricken earth, just as he caused his Son to appear upon it for man's salvation. We cannot here repeat or review Dr. Upham's arguments for his position, but can urge them as most interesting and weighty upon the attention of all. But whatever be the opinion of readers regarding the theory proposed, the book has excellences wholly apart from this. The part entitled "The Astronomic Doubt as to Christianity," is itself a treatise of great value; and the exposition of the Eighth Psalm, occurring in it, is a specimen of the highest and truest style of exegesis. His thoughts on the death of the children at Bethlehem, and his argument thence to the salvation of all infants, are novel and conclusive. But we cannot emphasize one part of the book above another. It is full of profound and original thought. It is a rich and precious contribution to the literature of a true christianity.—HOWARD CROSBY, D.D., LL.D., *Chancellor of the University of New York.*

THE REAL MAN

IS A

SPIRIT ONLY.

KNOWLEDGE OF THE MEANS AND MODES OF HIS CREATION,
EXISTENCE, AND SUBSISTENCE; AND OF HIS REFORMA-
TION AND REGENERATION IN THE STATE AND
IN THE CHURCH; IN DIRECT OPPOSITION
TO UNIVERSAL EXCLUSIVENESS,
AND IN TOTAL RENUNCIATION
OF THE PRINCIPLE AS
EVIL IN ITSELF;
IS THE SUBJECT OF THIS WORK.

CHAPTER I.

WHAT IS THE HUMAN PRINCIPLE OF MANHOOD?

Certain circumstances connected incidentally with its publication, are shown by an appendix at the end of this number, but it will be transferred to the end of the volume when all the chapters have been published ready for binding—which the reader may consult.

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Jan. 1, A.D. 1876, and Centennial Year of the U. S. body politic.

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DEDICATION.

THIS WORK,
IN HUMILITY, IS MOST CORDIALLY DEDICATED
TO THE SINCERE AND HONEST MEN
OF ALL NATIONS,
OF ALL POLITICS, AND OF ALL RELIGIONS,
WITH NO RESPECT OF PERSONS,
WHO ARE LOVERS OF KNOWLEDGE,
AND OF GROWING WISE.

CENTENNIAL CONFERENCE.

With Friends to Whom this Work is Dedicated,

Exchange of Thoughts by Books, Periodicals, and Newspapers, and Mutual Acquaintance and Friendship, are earnestly sought, inviting all to a Friendly Conference and Comparison of the Knowledge of each one upon its several Respective Merits, that all, after such Full, Free, and Fair Contrast, may, in their own unimpinged Freedom and Reason, choose for themselves, only what each shall find Good and True, wherever found.

CHAPTER I.

1.—WHAT IS THE HUMAN PRINCIPLE OF MANHOOD?

There are primary, essential, and indisputable things above all proof.

Things certain need no proof; but only things doubtful. There are gradations in the principles of materialism successively, from the sun in his heat and light, to his most ultimate product of acknowledged inert dust. All the successive degrees of these material principles are acknowledged as certain principles, requiring no other proof of existence than their actual realizations to the consciousness of mere sensuous manhood.

Nor is the existence itself of this mere sensuous manhood itself,—as comprehended by itself, and originated and grown, as supposed, by itself, only out of and from sensuous principles alone,—such a subject of doubt as to require any proof whatsoever of its own existence itself.

Then, it is a *positive being* and *existence*; in that degree, and in those principles of such degree, as comprehended by itself, and constituting its own mere sensuous life and sensuous degree of manhood.

Its realization of any principles or degree of life above its comprehension, in its own sensuous principles, and above the consciousness of its own developed faculties, from its own mere sensuous life *in that plane*, must be an impossibility.

The sphere of its life of necessity is limited to the enjoyment of its five senses, in their uses of all the sensuous principles of materialism. The ends, causes and reasons

embodied in and constituting every intention and motive,—affecting their life at all, as to every principle and quality of that life,—must be material and of this world; that is, so far as its knowledge and consciousness is concerned and understood.

How very meagre must be the knowledge and conscious life-experience of a being in but sensuous, or but the initiative degree of a manhood of the undeveloped faculties of freedom and reason above the mere sensuous plane of life, and wholly in but an embryo state of the mere beginning of human life.

Its whole life-experience is entirely limited to its own mere existence itself, and that of the material things surrounding it. Of what is its own entity, in principle and in quality; and in origin, in existence, and in its real subsistence; it has no understanding whatever. It does not know but its power and motion are intrinsic in itself, and living or perpetual, until taught by others, who themselves have been taught by others successively, until persons are reached who have received a direct revelation from the Spiritual World.

Man when born, at this day knows nothing whatever until taught by others in an external way. Hence, in himself and of himself, he is inferior to the instinct of all beasts, birds, and even insects; and this but seed-principle of humanity, with the quality of its principle of capacity for unlimited improvement from principle not of himself, forever; constitutes the perfection of its organism of life.

This *naked faculty* of human principle as a seed—nothing in itself but a mere initiative faculty itself, for becoming something in principle and quality from SOMETHING, in absolute dependence in every realization of pleasure and delight—is an order of life established for the reason, cause and end of preventing an abortion of manhood in the *nothingness of egoism*. How can, therefore, this blight, to human faculty, of egoism, result to any being but the willful fool in heart, who must thereby forever

of necessity remain a mere serpentine creature, confirmed in the supreme selfishness of self-worship; that is, of the worship of *himself*, an *idol* inferior to all living things?

The appearance, to mere sensuous manhood, that a man's life and all its realizations, and faculties, and its virtues, and its pleasures and enjoyments, belong wholly to its mere material organism of natural body, and are predicable only of its organism of the five senses, is so all-controlling to our hereditary and depraved nature when tempted, between right and lawful and wrong and unlawful pleasures, by forbidden gratifications and motives, that we are seduced by their allurements little by little at first, and more and more as by looking upon them we are increasingly affected by them. At last, under the growing power of wrong habit, we begin to confirm this *illusory appearance*, as *our license to indulge in forbidden life*.

The *abortion of negative manhood* is the *effect* of such confirmation of such *false appearance, consummated*. How is it possible for a mere seed, or but faculty for developement into real manhood, from the sole principles that make all the real virtues of that manhood, —when all the supply and aliment of such principles of higher life are absolutely cut off by confirmed negation of them,—to progress to any higher life?

All growth in real manhood is entirely dependent on the development in man of the state and character of the *positive acknowledgment* of every principle and quality which makes that manhood. This state, the most essential of all things to the very beginning of all operation of the naked faculties of freedom and reason in all degrees of life and progress, can only be enjoyed by any one by labor and positive effort. And it is perfected by and in six days or distinct states of labor, in *the sweat of the brow*, in keeping the divine ten commandments of renouncing immoralities and vices of actual life, for opposite virtues and moralities.

No one is practically affected by any principles of any degree of life except by their realization in actual life. A man can make any good or evil, truth or falsity, of any degree of life anything to himself only by actually becoming principled in the same in the actual life, and the actual enjoyment or gratification of it. That is, we can know anything only by living its pleasure or enjoyment.

As sensual or serpentine manhood *thus knows* all the principles of its own life, so does all higher degrees of superior manhood know all the superior principles of its better and more real life. If this inferior man was negative as to its own principles of its inferior life, that life must perish by that negation.

These inferior principles,—of this inferior, because but initiative manhood,—from the fact of their being to it the positive things of actual life, are its all in all; and they are the full measure, as its fountain of life, of the height and degree of that life, which can never rise in its own principle above the source thereof.

Hence, the life that lives only on the plane of sensuous life, sensuous principles and their sensuous qualities, by confirmed negation of all life and principles and qualities, of everything above this life, can but prostitute all principles above its own plane, in hypocrisy. If it uses the principles of civil justice and equity in overt acts, and of rational moral honesty in decorum of life, it can only be done from mere policy to gain power, reputation and property selfishly; because such policy is the best pay to selfhood and its instruments.

It is as near nothingness as blighted faculties can become, by any process of reduction and demoralization towards it. It is negative as to all the understanding of all the higher degrees of the principles and qualities of all progressive life; and is negative as to any acknowledgement of them, and of any confidence or faith in them; and thence, is negative as to being affected at all by them; or as to any choice of them.

for their own quality and principle, that constitutes any governing end, motive or principle of life: by which negation, in its sensuous plane of life and its realizations, all things above that plane must of necessity be as nothing to such negative sensuous manhood.

Manhood that has grown to the next higher degree of analytical or rational understanding, in moral light, can perceive and comprehend the relations and correspondence between all effects and their producing causes respectively, and that these are absolute in every instance, and as certain as any mathematical demonstration. Hence, that all created forms of universal life are but forms of principles and qualities receptacular of but derivative life, is certain. For every created thing is but an effect of CAUSATION, and so is existence and subsistence.

There can be no proof of the virtues of the principles causative to effects, except in their *fruit*, which is in the realizations of their effects, in actual *life-experience* and *consciousness*; and also the realization of the product of their *proper fruit*, in the *lives* of others. Herein is their *real use*, and glory and moral and rational beauty, which makes their good.

If the entity, and being and principles of the mere initiative and sensuous manhood are above all proof *to such stupid embryo human faculty*, what proof,—to the superior manhood of its higher and realized entity and being and life, in principles and qualities and virtues distinctly and discretely above the sensuous plane of manhood, when received by much superior and more perfected faculties,—would not be *more than useless*? What can mere sensuous manhood—when once blighted into negative manhood, and thereby all possibility of progression into any higher degree of manhood destroyed by its state of negation of such higher life—ever know or realize of its principles and qualities, and discretely superior life and delights? Everybody would

call a man a fool who had become so negative as to the positive principles of our own body's existence, and of that of the material things of its nutrition, clothing and home, as to require proof of their existence. Must the positive man, after being made a matured sensuous man by this positive principle of life, not now keep the developed principle in the next higher degree of life, when in this new and superior plane it is equally essential to any and all further progression? He knows now distinctly, by the far better light of his more certain and real life, that the entity of being, with its character, virtue and moral quality, is not at all predicable of our material organisms. That it belongs to *our spirits only*, is seen more and more clearly and distinctly in all progressions, until we are principled in the consummated life of spirit-life, in its realizations and delights. This is done only by a manhood positive as to the principles of higher life in the virtuous and rational moral uses of all material things in this natural life, from ends, motives and reasons derived only from the divine principles of the good and truth, or love and wisdom, of the love of God and the neighbor. This Love is the divine good of life, which is embodied in the Decalogue; and both which are embodied in the Word of God. This real manhood is reformed manhood; and is made successively only by orderly progressions in the real principles of all the degrees of Christian, or Good and True Manhood. Negative life, by living moral honesty from mere policy in hypocrisy, confesses the virtue of the principle to self, and the negative virtue to self of dishonesty as a principle of life. So the Decalogue, or naked truth, of honesty must ultimately govern negative manhood in the hell of selfishness.

II.—THE BEGINNING OF THE REAL MAN.

The faculties of Free-will and Understanding, that is, of Freedom and Reason, constitute the Entity of Spirit; which Spirit alone is the Real Man.

The word Entity is from the latin *ens* or *esse*, which signifies *being*, *existence*, or that *I am*. That *beginning-principle*, latin *principio* and Greek *archæ*, both signifying simply *beginning*, in which spirit originates and afterwards exists and subsists, is therefore the spirit's *entity* or *principle*, that is, *beginning*, in the organism, of will and understanding, or freedom and reason. The quality of that *entity* is called *good* and its form *truth*, but *good* is nothing but an *abstraction* without its form *truth*, and *good* and *truth* are nothing except in a *living subject*; they can neither be, nor thought of being, out of or separated from their created *subject*, which is *spirit*. They cannot proceed forth in a creating sphere of causation except in that principle, quality and form of the created thing, or spirit, or entity, of such causation; which must be in the effect and every jot and tittle of such effect, as the causative of whatever particle or jot or tittle belongs to that effect; or such particle would be a mere nothing by having no causation at all, or beginning at all. And we know a thing must have a beginning before it *is*. So, whatever has no causation must be nothing. So, the moment human reason finds any form whatsoever, that moment it finds an *effect* or *fruit* of *causation*; and the correspondence of absolute necessity of effect, or fruit, with its producing cause reaches with its connected discreted three degrees, progressively of (1) iron and copper and (2) silver and (3) golden chains of reason, intelligence and wisdom, to the First and Infinite Causation. In each degree of life, spirit can hear and read the words of Jesus Christ, saying, "GOD IS A SPIRIT,

and they that worship Him must worship Him in spirit." That all understanding and acknowledgment and worship of God must be of Him as a SPIRIT, and by man in *his spirit*, and by him *only as a spirit*. And also may understand the Lord when He says, "*I am* THE BEGINNING and THE END, (or effect or fruit,) the FIRST and the LAST; THE ALL-MIGHTY;" the First Causation and the Last *Fruit*; because He is Causation in all effects. And also when He says, "Every Tree is Known by his own Fruit," or effects or products. Hence, UNIVERSAL CAUSATION is absolutely and demonstrably in the Whole and every Part of every Effect or Fruit of that Causation, which, therefore, is a representation exactly of its own causation. Hence every causation is known only by its own fruit, effect, or product. There is nothing, then, showing any causation whatsoever, but its own *fruit, effect, or product*. Hence, there is nothing proving spirit, or its principle or quality or faculties, or their use or abuse, but every spirit's *own fruit, effect or product*, to any one, even to one's own self as a spirit; and also, as an existing entity and life. Nor is there anything in one's own entity to receive that proof, of and by such fruit, effect or product, but freedom and reason. These are the only faculties of that entity, or subject, called spirit; by the use of the five organs of the senses as its mere instruments for *receiving* and *judging* of any evidence of anything whatever. Nor do these faculties exist at all in any sense apart from the individual spirit that exercises them, and must absolutely be in his own freedom and his own reason, to make the fruit produced by him in his own life his own.

Then fruit, effect or product, proves all causation, all entities, all qualities, all characters, all life, all existence, and all things, without a solitary exception, and alike to every degree of life.

Then any disputation or controversy about characters, or qualities. or capacities, or lives, or dogmas, or tenets, or

functions, or offices, or parties, or sects, or churches, or monarchs, or kings, or popes, cardinals, bishops, or priests, or men, or any man or organization of men whomsoever, apart from their own fruit,—is an idle and foolish work, that can prove nothing at all. For it is not these that are subjects in themselves at all of proof, or that are in any sense the subjects of any proof whatever; but it is *their own fruit alone*, that is alone possible to be before men, and be the subjects of examination, inspection and judgment by men. No man with any one of the five senses, by any possibility, ever had any consciousness or knowledge of spirit itself, apart from this fruit. We approach a man's body, but that is not his spirit; and by it alone, or by itself, we learn nothing whatever. But by the *activity* of the *spirit*, in the body as the instrument of the spirit's life and power, every *word* and *motion* of the body, as the mere instrumental form of the spirit, becomes a *sign* and a *visible form* representing a *fruit* or effect or product of spirit; and these are the constituents of all the *fruit* of every spirit; and exactly declare the all of every spirit's entity, life and quality; and alone prove the same to himself and all others. Hence, this fruit is all that anybody can have any interest in, or by which any one can be at all affected by another being.

Then, if being is nothing at all to any other person apart from this being's own *fruit*, what is a *controversy over, and issue* about such *nothingness*, but absurdity itself, and idiocy itself?

Again, what does sensuous manhood know about his own existence and life, except in the *fruit*, effect, and product of that life? He knows nothing at all. He knows all in the *fruit* of his own life—of that which he enjoys, and of which he is conscious alone. Reason, intelligence and wisdom all affirm all his knowledge, enjoyments and consciousness, as broadly and as fully in himself as in every other's experience and realizations. What is this life of realizations, in the

mere sensuous plane, but sciolism? Even in the plane of the sciolist, it is known that his *own fruit* introduces to himself and to others—and proves even to himself and to others alike—all things whatsoever that he knows there. So, the pope, and all other exclusivists in the same plane, in his claim of infallibility,—and these in their claims of exclusiveness,—know themselves and all other beings only by their own respective fruits. And they cannot tell, nor can other priest, one thing either has learned by any other means or in any other mode than this common one, equally open, free and common to all men whomsoever.

Nor can any pope, sensuous man or sciolist set any limits to the progress of any other being, in the fruits of principles and qualities they have not personally realized themselves; for of such they have no real evidence, nor can they have, by any possibility, by a life limited to that plane.

Then again, infallibility of office, or vicarship, or crowns, are bestowed by election, or are hereditary; and so entirely arbitrary, or by the arrangements of men only; and thus by appointment of men only; whereas, character, development of spirit, and illumination, and capacity, and love and wisdom, and life, are only given in the exercise of individual free-will and reason in the choice and life of the fruit of God—in all the progressive degrees of life;—as the means of knowing God by that which is from Him only, and therein of becoming Something from Divine Causation; and not at all from creatures. Does the pope or any monarch claim the actual prerogatives and power officially to communicate power, light, character and capacity, or the *divine fruit*, making the means or constituents thereof? If so, where are the examples or fruit of such official power or virtue? He claims, by virtue of infallibility, civil power over all civil, executive, legislative and judicial things. If his vicarship is real in his dominion over all the world, then there can be no civil or ecclesiastical power that is not

given in and through the vicarship. But there is not any power, or life, in heaven or on earth, that does not originate, exist and subsist every moment from the LORD, who has all power in heaven and on earth: and who sendeth His sun with light and heat, and His rains and dews, seed times and harvests, and giveth life, and the *fruit* of His life, for the development of all, to all the good and evil alike; and they all alike live and move and have their being only from that *divine fruit* of His Infinite Life. Whereas, the enemies and opposers of this official vicarship derive nothing from it, for his vicarship has no virtue to give these divine means to any one, and he does not claim to give anything to his enemies but *anathemas*. He can find no fruit of such an official virtue anywhere, nor one person that ever realized it. We know many—yes, unlimited numbers—of the fruits of the Divine Virtue. Emanuel Swedenborg, our Washington, Marshall, Franklin, Webster, Story, Kent, Greenleaf, Blackstone, Hale, Clowes, Addison, Henry, and hosts of others, have been the fruits and powers of God's *fruit* in the world. So, the fruits in the Catholic church are all solely the fruits primarily—and if morally good and true, solely—of the *divine fruit of God*; and are not at all the creatures of the vicarship officially.

Has the vicarship *fruit*, whose *seed-principle* is in itself, to give life and light to men? The Lord judges no one but His sayings judge them; because His sayings are only the moral commandments of that *divine morality*, or *fruit*, from which in itself is the principle of the quality of life everlasting; *if kept*; and in itself is *divine virtue*, *light*, *reason*, *intelligence* and *wisdom*, and *power* and *life*; by derivation from God. A creature, by the limitation of his own creature-faculties, can derive either to his body or spirit sufficient only for his own wants; others must alike derive for their own wants.

III.—CHARACTER, CIVIL VIRTUE, AND MORAL QUALITY ARE PREDICABLE NOT AT ALL OF ANY MATERIAL ORGANISM, BUT OF THE ORGANISM OF SPIRIT ALONE; AND GOOD AND TRUTH, EMBODIED IN A HUMAN ORGANISM OF WILL AND UNDERSTANDING, OR FREEDOM AND REASON, IS SPIRIT.

Organized matter, in all its organized forms of its three kingdoms, is purely the instruments of the life and operative virtues of spirit; consequently, moral qualities and character, and virtue, can not be predicable of a subject that is merely instrumental, and dead, until acted upon by something alive and of operative virtue. The instincts of animal life are but dead receptacles, like all material forms, of the virtues and forces of spirit-life and sphere.

This is manifested in the known and acknowledged facts, that only material forms can be affected at all by instrumental or material principles; and moral character cannot be in the least.

Only what is material can find nutriment and development from material or instrumental principles. • And every principle of universal truths and good, while it was never known to be nutritious to any form whatever of organized matter, is the proper aliment of spirit-life.

It is utterly impossible to produce any effect upon material organism by truth and good; and alike impossible to produce any effect whatever upon the organism of spirits by any material food or principle. You cannot in any way apply the highest material principle of heat and light to the reformation or regeneration of the organism of spirit, or to affect its moral character.

If this were possible, by transferring our church and state to the torrid zone, we could reform them, vivify and quicken

their virtues, and regenerate them; as we can affect all material organisms of life, by changing them from a frigid or temperate to a torrid zone; or freeze the life out of them, by their transfer from a torrid to a temperate, or to a frigid zone.

Here we have two distinct subjects of alimential life and growth and development; and two distinctive principles of nutrition and development. One is spirit, and the other is material form. And for one subject, truth and good are the orderly principle of nutrition and life; while falsity and evil are the disorderly principle of accretions: while to the other subject, material food alone supplies all nutrition.

Spirit, as a subject, being the only chief and principal and primary organism of life, of which alone rationality, intelligence and wisdom are at all predicable, it is the worst of all absurdities to fall into doubts, and become a negative or blighted manhood, as to all the highest realities of existence and being, and as to all the positive principles of the virtues, life, and happiness of this only *real* manhood.

The actual life-experience and realizations of all the principles of rationality, intelligence and wisdom in their good of life, and its delights, and in the enjoyment of the good fruit they bear in the lives of others,—constituting the society of good and true manhood—and the innocence and peace and contentment and happiness of such life and society; is, in its every principle a living stream of heavenly happiness of life everlasting, flowing into their spirits in divine influx of living essences and substances from the Infinite Fountain of the LORD GOD, the ONE ONLY SELF-EXISTENT SPIRIT; and is realized by them every moment; and is, in their every principle, very far above all possible proof with all progressive and positive men.

No positive proof could possibly be offered such persons that would not be offensive and most distasteful. Such positive manhood is made by believing in the positive prin-

ciples—and practically living them—that reform ones manhood from evil and falsity, and that regenerate it in good and truth.

These reforming and regenerating moral principles of the good and truth of the ten primary principles of the Decalogue, make all the virtues of a good and true manhood, as all rational men know. And they know that no man has any just claim to any religion, or any real virtue or moral life, that is wholly destitute of any one of the virtues of the Decalogue, by being in any of its prohibited evils confirmed in the life. Let us illustrate this by a few examples:

Suppose one confirmed in his life in opposition to sincerity, to honesty, to justice, to righteousness, to mercy, to chastity, to goodness in any form—what society in the church or state would he be a proper member of? Where, in any circle of society, could he be otherwise than a public nuisance? And who, that had by reformation and regeneration put on the virtues, graces, and the moral beauties of the moral wisdom of the ten commandments in their divine quality, would not be qualified as a useful member of true and good society? Who is incapable of knowing that every evil prohibited by the ten commandments of the Decalogue is a curse to society, and that to the extent it prevails in any one's life it is a disqualifier of such life for society? Who does not know that the practice of honesty, as a mere recompensing principle, is the best policy? Here, then, is a universal knowledge of the good of the life of the Decalogue in itself, to the entity, character and principle of manhood.

And it is of universal knowledge, that no principle whatever is of any good or virtue to any one, any further than it is made so by *actual use*, in a *life-use*. How can *honesty* recompense, as the best policy, except in life-use? Who can have knowledge of good and evil principles, and understanding to discriminate between them, as opposites, and

then violate his light, or conscience, without extirpating that light and searing that conscience, and profaning that principle, and utterly blighting and damning his manhood?

Then, "the historical basis and reasonableness of Christianity" is always predicable of *the fruit* its principles bear, from the lives and character of those who in rationality, intelligence or wisdom have lived, or are now living them. But living their own selfish dogmas in their stead is corruption. The *fruit* must be that of *its real principle*, in order to constitute any part of Christianity's historical basis. And the Decalogue, in every jot and tittle of its ten primary principles, embodies the *whole quality* of Christianity, and Christian life, and Christian FRUIT *as divine*.

Here, then, there are two subjects, matter and spirit; and one is merely instrumental and dead, and the other is alive and a living virtue or power: and one is the subject of only material nutrition and growth and decay; while the other is the subject and organism of only the moral nutrition and growth of, and in, good and truth, and of the demoralization of evil and falsity.

The one is but an adjunct and clothing of entity, in its character and quality and use of material things; and the other is that very entity itself—in its principle of derivation from the Infinite, in its character, in its very quality and in its very life; and in its every realization of every use of material principles themselves in all moral life in this world, as merely instrumental things for its spirit-life.

Now, the query is, with positive men, how is it rationally possible for the spirit of a man to so far stultify his manhood, as to become *negative* as to the existence of *himself* in every *principle* and *quality* that constitutes the *whole reality* of that very manhood; and thereby utterly blight forever such manhood, by entirely extinguishing the *light* of its own *soul* in *dismal negations*?

This is the very tree of the knowledge of the evil of sen-

sual pleasure, and of moral good, of which every man in sensuous manhood—seduced by the evil of his own serpentine hereditary inclinations; for the wife-principle and the serpent-principle are in himself, (and when abused by wrong use of anything become evil,)—chooses and confirms as the governing principle of his life and pleasures, evil and its false allurements; and by this principle of evil *invert* themselves from all progression in any principle of positive manhood, and turn their life into the opposite way of developing the ruinous and self-suiciding and evil principle of mere negative manhood.

Thus, this miserable abortion extinguishes not only the elysian fields of the heathen, but closes the doors of paradise upon his own spirit, for the love of evil and its alluring sensual pleasures. This is the way every man now born eats now the forbidden fruit, and expels himself thereby from paradise forever, if expelled at all.

All exclusiveness, and all assumptions in creatures, of infallibility, are irrational and absurd; therefore unscriptural.

This is clearly shown, and fully evidenced, to every rational mind, for the following reasons:

Nothing can have entity, or beginning, or existence, or subsistence, but from **SOME THING** prior to, and superior to itself; nor *be* without a *beginning*: unless that **SOME THING** is Infinite Being, Infinite Existence, and Infinite Subsistence in Himself.

Infinite Life Itself in Himself, and thus Infinite Being Itself in Himself, and Self-Existing and Self-Subsisting in Himself, from Eternity to Eternity—is GOD.

Such Supreme Being can be known, as we have seen, and as He Himself says, by **HIS OWN FRUIT**, Proceeding from Himself, or which He bears Himself. Hence, as He Himself says, He is the Life and the Light of the World; and the Bread and the Meat that He gives for the Life of the

World ; of which a man may and must eat and live, in the right use, or in the abuse of his faculties, thereby forever.

The *Words* which He speaks "*are this Spirit,*" and "*are this Life.*" And that He Himself is in His own principle that proceeds from Himself, in these words, which He speaks, which are the *words* that are in themselves, as divine, this *spirit* and are this *life*; because they *by knowledge, teach, reveal, lead to, illuminate, and give and communicate,* to every one receiving, acknowledging and living them as from Him; *their spirit and their life.* This life is from HIM WHO IS THE ONE SUPREME SPIRIT ITSELF and SUPREME LIFE ITSELF IN HIMSELF from ETERNITY TO ETERNITY.

Hence, HE says, in this sense, *I am the Way, the Truth and the Life,* and I AM THE LIFE and THE LIGHT of the World; and that this WORD HIMSELF *was In the Beginning, and was the Beginning,* and WAS G D. And that GOD IS A SPIRIT and IS LIFE IN HIMSELF. *In the Beginning was the Word, and the Word was with God, and the Word was GOD. THE SAME was in The Beginning with GOD. All things were made by HIM, and without HIM was not any thing made that was made.* Again, *I am THE BEGINNING, and THE END; THE FIRST and THE LAST.* Signifying there is no *beginning* of any life, but in ME, its BEGINNING; nor is there any *fruit*, having seed, or that has a seed-principle in itself, as a form and receptacle of life; but from ME equally in every ultimate form as the Sole Causative thereof. Every *word* of God is a *divine fruit*, whose seed is in itself. So, in the parable of the sower, His *words* are the seed-principles of life to man.

1. It is indisputable truth, and scriptural, as we have just seen, that "not anything was made, that was made," but by GOD, THE BEGINNING and THE WORD, because His words are *seed-principles*; and that whatever is made by HIM, is HIS OWN FRUIT, by which alone HE is known. And "*The fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*" Gen. 1:11. All these

are the Infinite Works of GOD alone, as HE says, and are attributable to no creature.

2. By *reason*, there is seen and affirmed to be an Infinite Difference and Distinction between every Work of God, and all the *works* of men whatsoever. This is the Absolute Difference and Distinction, viz.: Every *fruit* of GOD's WORKS, is a *fruit* of *real use*, or good, having a *seed* in *itself*, which is a real form receptive of some degree of life, and operative power and vivification from HIMSELF; and no *fruit* that originates from any creature has any such property, or quality, or even inherent perfection of form. That this is so, is proven by the fact that all the forms of the seeds of GOD's *own fruits* may be *vivified*, and thus *fructified* and *multiplied*, *ad infinitum*; whereas, man never made one fruit, with a seed in itself, that was ever known to vivify, fructify and multiply. Who can obtain any vivification of a seed of any man's devising?

3. Knowledge is only attained by the *signs* and *representatives of ideas*; and it is only these *signs* and *representatives* of ideas, that man can receive from his creature fellow, in the natural world; hence, no creature can give or communicate to any other creature, more than the *mere signs* and *representatives* of ideas. Nor can any one show anything else whatever communicable by any creature. Hence man, in comparison with GOD, "*is nothing and less than nothing.*"

Hence, *exclusiveness*, on any other than these common grounds; or vicarship, or infallibility, based upon any assumption of other grounds; are irrational, and hence untenable as they are unscriptural; for they are based upon grounds having no real existence.

The reason, intelligence, and wisdom of all knowledge is not at all from the signs and representatives of knowledge or of ideas; which is all that man in this world can communicate and give to another; but it is by influx of vivifying substances and essences from GOD, given in these mere forms

of thoughts as receptacles and vessels of the life-principles of power.

All this vivification and reception of the essences and substances thereof, are individually received in each one's own individual organism of life, from INFINITE LIFE ITSELF; independent, and entirely separate, from any creature whatsoever; without the *aid* of any *exclusiveness*, in any creature; or without the *intervention* of any *vicarship*; or *aid* of any *infallibility of the Pope*; therefore, *exclusiveness*, *vicarship* and *infallibility of a Pope*, are alike three *idle*, *worthless*, *useless*, *irrational*, *unscriptural* things; and hence, are *absurdities*, *repudiated*, *rejected*, and *abominated*, and *detested*, as the *fossils* of a *strata* of a *past age*; by all *really* emancipated good and true persons.

Hence, arbitrary means; fraud, prejudice, bigotry, ignorance, superstition, external forms, empty show and sanctity, are their evil forms of life and power over men.

Now, if there any Goliaths and Champions; not of any religious people, or organization, or Scientific, Civil or Moral organizations; but of *exclusiveness itself*, of *vicarship itself*, and *infallibility itself*, in any creature or creatures in this world; *come openly to the front*, and boldly prove your *claims*, by your powers, capacity and illumination, before all men; and if any virtue exists in these three fossils of exclusiveness, of vicarship and of infallibility, show its *fruit*, with its seed in itself *now*, and *in the past historic basis*; as they are old enough to prove themselves by their whole history.

You are all on the offensive, and in aggressive war for universal dominion in and over the State and Church, in one of the three principles of *Exclusiveness*, of *Vicarship*, or of *Infallibility*, as *divine virtues*, and as *divine things* from God, in or belonging of *divine right to yourselves*.

I am only on the defensive, and claim no principle of aggression upon, or against, any people whatsoever, or organization whatsoever. One need not leave any society,

or organizations, because they are not good enough for him ; nor be separated from any body of men by his own action ; and if through exclusiveness, by their own action, on the sole ground of his being unable to acknowledge the said principle of *exclusiveness* of such organization, such separation is upon a wholly unscriptural, unreasonable and groundless cause.

No such body of men can openly justify the rule of exclusiveness, by which it was done, as either scriptural or rational ; nor is it possible for any one now to do so before any men in Christian life.

On the defensive, I have said this openly to them for a quarter of a century, without one rational or scriptural response.

Now, I say, in the name of the God of Scripture, Reason, Intelligence and Wisdom, they should now show their *fruit* and *virtue, openly*, and justify the same before men ; or renounce them as unjustifiable, indefensible, and untenable ; and should no longer enforce them, by all the powers of excommunication, and church or political anathema.

I say this with arms of love that will not repel, disown, and disfellowship a sincere and honest man ; and with arms of Christian love long enough to embrace every man that acknowledges and loves the principles of good and truth of the LORD JESUS CHRIST, no matter how much he might differ from me in doctrines and faith ; if his life bears good fruit and Christian spirit, whether catholic or protestant, or heathen or Christian ; for all heathen have the Christian Decalogue.

I can find authority for *my love*, but no man can for his *exclusiveness*. God says, *This is My commandment, that ye love one another, as I have loved you ;* John 15 : 12 : and for the reason that *love is living power, attraction, innocence, peace, and happiness, in its divine quality.*

IV.—THE GOVERNMENT OF DIVINE PROVIDENCE.

There can be no whole without the parts constituent thereof, nor parts without the particles that make the parts of that whole; so there can be no Divine Government as a whole without accommodation, and adaptation, and graduation to and in the parts thereof, and even down to and in the particulars that in all the ultimates make the parts and basis of the whole; for universal causation must be in universal effect. How could a mountain exist without the particles that each help to make it; or the rivers or oceans, without the drops of water, that each drop contributes to form?

But what is meant by *Divine Providence*?

Providence is simply *Providing*; and The Divine is Infinite Causation of, and in, universal effects, as the *fruit* or *principle of origin, existence and subsistence* of universal life, and of all activity in all such effects; and is the adequate supply of every want of that life. The rational inquiry then is, what is the first want of the naked faculties of freedom and reason for their growth and development? Who cannot answer, that such first want is the *knowledge* of all the things of that life? For no one can possibly be affected by anything before he has *any knowledge* whatever of such thing. But knowledge of anything can only lead to *using* in some way such thing; then by the *using* in the life, anything whatsoever, of whatsoever principle, whether scientific, civil, political, or moral, can it at all be realized, in its quality and virtue. Hence the *essentiality of knowledge*, is seen, as the *medium leading* to all the principles and all the qualities of good, and away from evil; of virtue, and away from vice; and of right, and away from wrong; and of justice, and away from injustice; and of moral honesty and decorum, and away

from dishonesty and indecorum ; and of innocence and peace, and away from guilt and disquietude. And this *knowledge* can only come down to us from the preternatural and supernatural World of Spirit, and of Life, and of all Causation. Hence, all knowledge is one of the things furnished and supplied to all the faculties of freedom and reason for their growth and development.

But this knowledge, and the naked organisms of the faculties of freedom and reason themselves, are only receptacles, vessels, and forms of derivative life, power and activity, from Infinite Self-Existent Life, Power, and Activity Itself.

These are given, furnished, or constantly *provided*, in the substances and essences of the divine influx of The Infinite Sphere of God for every want of spirit. Thus God, by the Divine Word as His Own Principle of *knowledge* and of *knowledges*,—as the *vessels*, *seeds* and *forms*, constituting *mediums* leading to *real things* of life, and its realizations and delights,—and then by *providing* most bountifully those *real vivifying things* for all life in its every minutest want, by divine influx He becomes *known* and *realized in His own Fruit as our GOD and SAVIOUR and REDEEMER*.

Then, when we do the right, the justice, the honesty, the virtue, the good, and the true, out of regard to their divine principle and quality in the rejection of all their opposites, for their infernal principle and quality ; then we eat, live on, or appropriate, the divine fruit of GOD, *THE WORD of all knowledge, as THE INFINITE TREE OF LIFE*.

But when, in our own *prudence* and by our own *reasonings*, we try the *experiments of departures* from these *divine virtues*, *divine principles* and *divine qualities* of the WORD of GOD and of the COMMANDMENTS OF GOD, *we expel ourselves from paradise*, from *innocence*, and from *peace*, and from *happiness* ; and demoralize and degrade our lives and our characters to the misery, want, and disquietude and infamy, of the retri-

butions and recompenses of wickedness and depravity ; *which is eternal damnation.*

This damnation is only *by the state and that character of the life, confirmed in evil.* This is said to cause to be understood the following words of the "Divine Providence," by Swedenborg, last part of note 241. viz., "By the tree of life is there (in Gen.) understood the LORD as to HIS DIVINE PROVIDENCE, and that by *the tree of knowledge* is understood *man* as to *his own prudence.*" All dogmas and tenets of self-derived intelligence, and destitute of virtue, are this *prudence*—and are contrary to this saying of Christ, "*And I know His commandment is life everlasting.*" John 12:50.

V.—AUTHORITY AND POWER.

Authority and power are predicable only of divine good and divine truth in their organized receptacle of the spirit of manhood ; for only in the *virtue* of these does he become a *living power.* Authority is predicable only of *goodness*, and power only of its *living form truth.* So there is no *real* authority but that of goodness, whose form and virtue is truth.

There is no goodness known to man, that is not known in its own form, virtue, and activity, of *truth* alone. Nor is there any *real* power known in the State or Church, but that of *truth*, as the form or law of civil or moral good. Moral honesty in its decorum, and justice and equity in their proper overt acts, are the complex of all moral and civil good, that are the basis of universal society. There can be no authority predicable of, or belonging to divine goodness, but in and by its own form, truth or law of goodness. The only *real* principles and *real* forms of any authority and power whatsoever, are divine goodness and divine truth. There is no divine truth, but as the living form of divine

goodness ; and they. good and truth, are *one* in every *living subject*. The spirit of a man is created a subject, by reformation, by all knowledge of all the divine means and modes of Divine Providence, to become an angelical man of and from those means and modes, by his regeneration ; or creation out of them and through them.

Not only are all origins, existence, subsistence, life, authority and power referable to God alone ; but equally are all honor, glory, infallibility and virtue, alike referable to God *alone*. Is it not more rational, intelligent and wise, as well as more glorious, honorable and useful, to break off the foolish and idle worship of mere creatures, and at once to begin to give our worship to the Supreme Being, as commanded by the God of heaven in the first commandment of the Decalogue. Such worship is all a miserable selfish delusion, that can benefit no one at all.

Worship is appointed of God, only for our sakes, and not at all for His own sake or His own honor, or His own glory, but that by our own acknowledgment of *real things as divine* we might have and enjoy them forever. So Divine Goodness has no principle of exclusiveness belonging to His Divine Character or Quality ; so there can be nothing of the kind derivative from Him in good or true manhood.

His accommodated good and truth are given alike, equally and impartially, and with no respect of persons, universally to all lives, from the highest angels of the highest heavens to the wickedest devils of the lowest hells ; and from the best man on earth to the worst, according to every one's receptive capacity.

Every being constantly and equally receives all he desires and all that is best for him, and all that he has capacity for, every moment in time and in eternity ; and is alone responsible for the *right use* and for the *abuse*, and for all that he does receive and use.

There is the fullest provision of the most inexhaustible

supply of incontrovertible and universal knowledge of all that is good and true in this world, and in the spiritual world—that all enter after a very short residence here, to inhabit and live in there to all eternity—in the Word of God, now opened, as prophesied by Himself, out of heaven; but none but positive, earnest lovers of knowledge and of growing wise, and thus by real things of becoming real men, will drink that knowledge; though it is “A pure river of water of life, clear as crystal, proceeding out of the throne of God.” Rev. 22:1. This knowledge of all ennobling, elevating and life-giving principles of divine good and truth, are given to man in this river of life of the Word of God, *opened*, by the Lord Himself, from heaven.

In the principles from the Word, He creates a reciprocal in man for perpetual progression in divine life, love and wisdom. “Every angel hath a reciprocal principle for the sake of conjunction with the LORD, but the reciprocal principle viewed in its faculty is not his but the LORD’s; hence it is, if he abuse that reciprocal principle, by virtue of which he perceives and feels what is the Lord’s as his own; which abuse arises from appropriating it to himself; he then falls away from what is angelical. That conjunction is reciprocal, the LORD Himself teaches in John 14:20–24; 15:4–6; and that the conjunction of the LORD with man and of man with the LORD is in those *things* which are of the Lord, which are called his *words*. John 15:7.”—[Angelic Wisdom, n. 116, Swedenborg’s writings.]

Exclusiveness is the principle of evil that has divided the first Christian Church and utterly destroyed it; for all its old doctrines are the principles of self-derived intelligence and the same also is true of all the old religions of the earth; and hence the prophetic time has come when, from absolute necessity, “He that sat upon the throne said, *Behold, I make all things new*. And He said unto me, Write, me, for these words are true and faithful. And He said unto

me, IT IS DONE. I AM ALPHA and OMEGA. The BEGINNING and the END." Rev. 21 : 5, 6. By this claiming of divine things unto themselves in exclusiveness, all old religions have passed away by falling away from all that is angelic, by abusing that reciprocal principle ; because the principle of exclusiveness is infernal.

No one can really be in the New Jerusalem with any claim to such principle.

Luke 15, describes myself as but a prodigal son, at best, returning to a welcoming Father as a servant, in total renunciation of *exclusiveness*, or *all self-derived intelligence*. "By every word that proceedeth out of the mouth of God shall man live." Deut. 8 : 3 ; Mat. 4 : 4. The *authority and power* ; or, which is the same, the *divine good and divine truth*, for there is no *authority real* but *goodness*, nor *power real* but that of *truth* ; which are derived to man from God, not to Peter and the Vicar *any more* than to any other *man* whomsoever, but to all men *alike*, by *living this divine principle of authority and power*. As Jehovah God says, 1 Samuel, 2 : 30, "Them that honor ME I will honor, and they that despise ME shall be lightly esteemed." And by the LORD JESUS CHRIST in John 14 : 12, it is said, "Verily, verily, I say unto you, he that believeth in ME, the works that I do, shall he do, and greater than these, because I go unto the FATHER." Who should not believe in God and live the decalogue from Him, and refer all authority and power to THE INFINITE ?

The reason of this is because there is but ONE SUPREME REALITY as CAUSATION, or BEGINNING, or DIVINE PRINCIPLE, WHO IS GOD A SPIRIT. He is the All, of and in *all effects*, thus the ALL in *all* ; or, "THE BEGINNING and THE END," "THE FIRST and THE LAST ; THE LORD GOD ALMIGHTY ;" hence, *that all* in universal derivatives, is only from this DIVINE ALL, as Causative, by knowledge, by the Word of God from the Spiritual World, as the Lord says in John

17:2, 3, referring all to the INFINITE, "As THOU hast given Him *power* over all flesh, that *everything* which THOU *hast given* Him, *He might give them* eternal life." But how and by what means can he gift them with *that all*, constituting eternal life in and with them, in the *use* of that reciprocal principle of freedom and reason he has given them in positive manhood? His intelligent answer is given in the next verse, viz., "But *this* is eternal life, *that they might know* THEE, THE ONLY TRUE GOD, and *whom* THOU *hast sent*, JESUS CHRIST."

Now nothing derived from the creature mother, either as an external natural mind, or material organism of flesh and blood, came down from the Spiritual World, nor were *they even spirit*, so far from their being THE INFINITE SPIRIT OF GOD; they were, in themselves, *nothing* but the *mere coverings* and *instruments* of THE DIVINE SPIRIT.

Universal forms of all life are but the coverings and instruments and mediums, in all the degrees of the accommodated life of "GOD A SPIRIT," in the Sphere and Activity of The Divine Providence. Read, as to what was *really conceived* in her, as *Jesus Christ*, and you find *that Principle* is of THE HOLY GHOST and *not at all of the creature Mary*. Mat. 1:18-23; Mark 1:7-11; Luke 1:26-35; and John 1:1-36.

Jesus Christ, in John 6, discusses with the Jews what is his divine principle, and says that it came down from Heaven, and that it is only this divine principle that draws all men to God by knowledge, and enables them to realize in and with themselves God as a Spirit in His Life of goodness and truth; and in vs. 44, 45, He says, "No one *can come* to ME, *except* the FATHER which sent Me *draw* him; and I will raise him up at the last day. It is written in the prophets, *They shall all be taught of God*. Every one, therefore, who *hath heard* of the FATHER and *learned*, cometh unto Me."

Then in verses 61, 62 and 63, he most distinctly distinguishes and discriminates that which has divine virtue in itself and is of the SPIRIT OF GOD, and thence is spirit and life from God *intrinsically*; from all that is of and from the creature, and is thus only instrumental, and nothing in itself or intrinsically, in these words, "This offends you. If then ye shall see the SON OF MAN ascend up where he was before. It is the SPIRIT that quickeneth, the *flesh profiteth nothing*; the *words* which I speak unto you are *spirit* and are *life*."

Moody, at a Philadelphia meeting, Jan. 4, 1876, it is said in the papers, "made an address, taking for his subject, How to come to Christ. Moody spoke of the downfall of man. He made reference to sensational clergymen, saying there are some preachers who have power and eloquence, but *they are preaching a religion without blood in it. Such men, he said, he despised.*"

Surely, if he means any creature's flesh or blood derived from the creature Mary, if *that* is preached as *vicarious blood*, it is but a derivative from the Vicarship of the *Vatican* of Rome; and the despising hate of its anathema thus given out, for *not having* what the Master says *profiteth nothing*; is surely *the despising one of the least* of the disciples of the Lord Jesus Christ.

For the only construction of this *flesh* and *blood* that He gives, or that reason can find, by which they are turned into the aliment of spirit-life, and of eternal life, is to make his flesh which we are to eat, and his blood that we are to drink, *the words* which He speaks; *that are principles of spirit* and of *life*, that have All the Intrinsic and Divine Virtue for man's every spirit-want. Then, *any one may be a least disciple*, without vicarship, and without its derivative *vicarious-creature of flesh and blood*, idolized into the divine. But I have realized the *meat* of the divine flesh of divine goodness, and the *divine virtue of blood* as *divine truth*, and

thereby enjoy consciously the Spirit of Jesus Christ in its divine power; so that I do love him, Mr. Moody, and all enemies, and all persons, without exception. So, if he is honest and sincere, *I can love him*, even as a remnant of vicarship *through vicarious blood of a form idolized*, instead of using it as a *symbol and representative of divine things*, as "*one of the least of His brethren*." Mat. 25:35-46.*

If I, then, *by the authority of goodness*, and *by the power of truth*, have *divine love*, and thereby the *spirit* of the LORD JESUS CHRIST; then, *I am His, only by the spirit of my life*, derived from Him in His divine principles of substances and essences of His Infinite Sphere of divine influx. It is *only* in the *spirit* or every *one's life*, that *religion* has its use and value.†

* "Jesus answered, Verily, verily, I say unto you, except a man be born of the *water* and of the *spirit*, he cannot enter into the kingdom of God: that which is born of the *flesh* is *flesh*, and that which is born of the *Spirit* is *spirit*," John 3:5, 6: and in John 4:10-15, and verses 32-34, He says of the *water*, He gives to drink, it is *living water*, and the *meat* to be eaten, it is the good of love, or of the doing the will of The Father in the life. John, chapters 14, 15, 16 and 17, show that the *Spirit*, or Holy Ghost, or Comforter, is the *Spirit of Truth*, teaching us all things, leading into all truth, bringing all things to our remembrance which He has said unto us. Who cannot see that literal *water* here, or in baptism, does not mean *water* at all, but the knowledge of the Word of God, that reforms as *water* cleanses and nourishes, like *water* as aliment to the *spirit*: and the *flesh* and *blood* or wine of the True Vine, in the Word and in the Sacrament, does not mean *flesh* and *blood* at all: or a *vine* or *wine* at all; but *Spiritual Flesh* or *Meat*, which is *Spiritual Good* or *Love*: and *Spiritual Blood* or *Wine*, and a *Divine Vine* giving *Divine Truth* or *Wisdom* as the *Life* and *Light* of the World? To stop in the *letter that killeth*, is to idolize the *mere sign*, instead of using it in coming to its substance. *Water* from quality represents and corresponds to knowledge, in its cleansing and nourishing virtue; and *blood*, the animal life of animal flesh; and *flesh*, as the organism of life for that blood; from their material quality represent and correspond to the organism of the *spirit* in its principles of organism, which are good and truth; but in neither, is there anything of *vicarious quality* whatsoever. The *vicarious*, is but a *false appearance* of the mere letter of the Word, and is nothing but *spiritual mirage*; and hence it is, that it killeth the *spirit* and *life*, deluded by it; like the vicarship of the vatican. *Divine Flesh* and *Divine Blood* belong to God alone.

† In the fourteenth line of page 11, it is said that good and truth can neither be, nor thought of being, out of their subject: of course, that is, except in God and His proceeding sphere.

Divinity Himself used all that He clothed Himself with from the virgin Mary as a purely instrumental medium; and that medium had no divine life, authority, power or activity, except by the virtue of the Divine Principle using it as such instrumental medium.

So that *instrumental medium*, of Divinity in His Own Divine Sphere, accommodated to man as THE SON OF MAN in *divine principles*, was used for *speaking* the words, and *doing* the works of God, in this world; when in itself, apart from God, it "*profiteth nothing*," because in itself it was but the creature, and so "*was nothing and less than nothing*." Isa. 40:17. So the virtue was all predicable solely of the divine, symbolized by the flesh and blood of the creature; and not at all predicable of the creature-flesh and blood. So when any other creature speaks the words of God, or does the works of God, authority, and power, and virtue, are predicable only of the divine. So when Jesus Christ laid down all that was of the creature, and all that was mortal, and ascended up where He was before; having now no communication with this world by this *creature-medium* in the plane of the natural world; He now is only in the Divine Plane and Sphere of INFINITE CAUSATION, and therefrom can give to positive spirits of men all *divine virtues*, by the knowledge of the Word of God from Himself by His influx therein, as the seed, principles and receptacles thereof.

VI.—THE NEW JERUSALEM, AS THE SUFFICIENT GROUNDS OF THIS CONFERENCE.

By THE WORD OF GOD, OPENED from HEAVEN as an INFINITE FOUNTAIN of KNOWLEDGE; and thus, as "THE RIVER OF WATER OF LIFE, clear as crystal, proceeding out of the throne of GOD and the LAMB;"—Rev. 22:1; 21:1-3, and

5:1-14;—*is the Revelation to man* of God the Creator, Father of Eternity, The Saviour, Redeemer, The Word of God, The Wonderful Counsellor, The Mighty God, The Prince of Peace, The Son of Man, The Son of God, The Beginning and The End, The First and The Last, The Highest; The Almighty, The Jehovah God of the Old and The Lord Jesus Christ, and The Lord God Almighty, of the New Testament; in His Eternity, Omnipotence, Omniscience, Omnipresence, and Sphere of Divine Providence, and in His Divine Principle and Quality of Absolute, Infinite, or Divine Goodness, or Love Itself and TRUTH or WISDOM ITSELF; of which are All Divine Virtues.

This Divine Revelation, now Opened, *thereby* gives man, the *knowledge* of the God of Absolute or Infinite or Divine Attributes and Perfection; toward which, in *that knowledge*, man a *spirit*, can progress in divine means and modes to Eternity, in derivative *life from* God.

In this New Jerusalem, in its every truth of doctrine, God is shown above all blemish and defect, IMMACULATE, and hence above all criticism to Eternity, and infinitely above all thought of criticism with the highest intellects in all their progressions forever and ever.

Also, that all true religion is, *alone* of the *actual life* of *this knowledge*, in the individual freedom and reason of each one respectively.

Also, that the Word *is so really in fact, opened* to the reason of man, now from the Lord Himself out of Heaven, in the New Jerusalem, as to give the *means* and the *modes* of justifying every sentence that comes on its own face in the *Name* and as *The Word of God*, as a use for every want of man; and *as that knowledge of that divine truth*, which is *to be believed* only on its own intrinsic merits, for being *truth itself*.

Also, that truth itself, *has the quality* in itself, always of being *useful*, as *being* but the *form* of *goodness* or *love*, and

thus of always teaching, revealing, and leading to, goodness or love; and nothing else is truth, of which authority or power as divine, can be at all predicable, or which can hence be of any use to man. "Charity is exercised if by the truth which is of the church, the neighbor is led to good; if in the church anything be called truth which leads away from good, no mention is to be made of it for it is not truth;"—[7, Arcana Celestia, n. 6822;] because it has no divine principle of authority in the church whatever.

Then the claim of these premises, upon all the nations of the earth, is that of the DIVINE INTRINSIC in the New Jerusalem; before all rational, intelligent, and wise and good men; in that, that GOD *is here* ABSOLUTE or INFINITE PERFECTION ITSELF; and His Word as *therein opened*, by HIMSELF, is *evidenced* by its being the *truth of goodness or love itself*; and its *fruit* is only in the *life itself*, of *rationality itself*, or of *intelligence itself*, or of *wisdom itself*.

"How long halt ye between two opinions? If Jehovah is God, follow Him: but if Baal, follow him."

Now, therefore, let there be given the New Jerusalem Church by any honest and sincere persons; any Sacred Scriptures of the Word of God, for the giving of interpretations; and thereby justifying them as the knowledge of the truth of good; and then let also any Sacred Scriptures be given to any, or all other religions, for alike interpretations, and thereby alike justifying them as the knowledge of the truth of good. And let each appeal to his god for the Spiritual Fire of Love and Wisdom, intelligence and rationality for ability of interpretation; and let the New Jerusalem Church *appeal* to the LORD JESUS CHRIST *of the New Jerusalem*; and THE GOD that answereth by this *Spiritual Fire of love, wisdom, intelligence and rationality*, giving ability of interpretation without any of the light of the fire of mere selfish reasonings for corrupt ends; let HIM BE GOD. 1 Kings, chap. 18.

Is, not this the *fruit* of the Divine Commission, *proving one's authority*, viz.: *I will give you a mouth and wisdom, that all your adversaries shall not be able to gainsay, nor resist.*" Luke 21:15.

Let them gainsay and resist the interpretations of the Apocalypse Revealed, in 2 vols.

Is not the omnipotence and virtue of divine truth in itself, and in its universality, all destroyed by the *use* of the *mere letter of the Word, without its Spirit*, for the *conversion* of its Divinity into a mere single *individual vicarship* of the *Vatican*, in one of the positively dark pockets of the earth; and that in a *mere creature* of a pope, who has neither the mouth or wisdom to stand up in any either rational, intelligent or wise body of men on the earth anywhere, and justify his dogmas to their satisfaction?

He might just as well, yea, and with more propriety, claim a vicarship in all material principles of the universe, for these are but the dead instrumental things of spirit-life.

Thus he might with even more rationality, become an *assumption* of a *vicarious lens*, for limiting and contracting all the sun's rays of light and heat for the universe, to, in and through the *lens of a vicarship*, in the vatican of Rome, for universal distribution. For this heat and light in this material plane of effects, exactly symbolizes and represents and corresponds to the divine spiritual things, that the Vicarship assumes to contract and limit in its Infinite Distribution, to the spiritual lens of a pope in the vatican of the city of Rome.

But neither the divine things nor the material things, could or can, at all in the least, be affected by any such idle and silly assumptions.

So does brother Moody mean to unchristianize and *despise* every one who does not, alike foolishly, by the *mere letter of the Word*, which without the spirit *killeth*; mean to contract and limit the INFINITE FOUNTAIN of DIVINE LOVE and DIVINE

WISDOM in its distribution to the universe; to the vicarious virtue of a creature's material flesh and blood of the virgin Mary in Palastine, as the INFINITE VIRTUE of Salvation; and as THE INFINITE SAVIOUR, REDEEMER, and MEDIUM of the Distribution of INFINITE LIFE, to universal beings?

Is, then, the *most wicked* of murders, by the *most depraved* of Jews, the *only principle* of salvation and redemption? And are these *murderous Jews* the *Most Holy God's priests* of salvation? And are these *murderous Jews*, and Pilate, and Herod, and their Roman soldiers, the *hosts* of the armies of Jehovah God of hosts?

CONCLUSION.

- In Isaiah, 53:11, it is shown how man can be *redeemed* of evil by divine truth in its divine power, and saved by divine good in its own divine authority, as origin of the virtue of that power; and that they can only be given to man in the *revelations of knowledge* by the LORD as the WORD, and thus as the principle of all *real knowledge*, and *therein* of all *real things* of the *real life* of the *real manhood* of man a *spirit*, viz., "*By his knowledge shall My Righteous Servant justify many.*" Thus it is, that the word Christ signifies *truth itself*, and the word Savior signifies *good itself*: so Good itself is Savior and Truth itself is Redeemer from the opposites of evil and falsity, the only curses here or in eternity. *Thus only can be really made just in an eternal state of the real character* of the *just*, any man.

All the principles of good and truth, or love and wisdom, and of virtue and intelligence, and of reason and knowledge of all human civil and rational moral life, are but the Lord Jesus Christ in His Sphere of His own divine proceeding principles of His Divine Life. Hence, faith in these divine virtues and principles in such life, is faith in Jesus Christ and His divine flesh and blood; and living them as from Him is *living or justifying faith*, because it really and in fact makes a man *actually just* in his *real character*.

APPENDIX.

From the St. Paul Daily Pioneer-Press, Dec. 22, 1875.

CONSECRATION SERVICES.

Rev. John Ireland Consecrated Coadjutor Bishop of this Diocese.

SERMON DELIVERED BY REV. T. O'GORMAN, OF ROCHESTER.

The following language was used in Rev. T. O'Gorman's sermon :

"Protestantism the world can understand perfectly—there is nothing unearthly or mysterious about *that* ; but the Catholic Church, its life, its progress, its antagonism to the spirit of the age, is a sore puzzle, which defies and irritates the world. To be sure, men have their theories ; but, if the truth must be told, they are by no means so satisfactory to the theorizers as might be wished. Such expressions as "the consummate policy of Rome," and "the marvelous machinery of the Catholic Church," and "the utilizing of intense fanaticism," are after all but stock phrases, which are unequal to solve the problem. What is there behind the policy ? What puts life into the machinery ? What creates and sustains the intense fanaticism ? If the church lives by human ingenuity and earthly devices, why is it there has been and is nothing like her in the world ? Have you not among you policy and machinery and fanaticism ? Why is it then, if these be our *levers*, you do not raise up before expectant humanity an organization like that of the Catholic church ? Come, we have thrown down the gauntlet to

you! Muster your forces, convene your philosophers, call in human genius to exert human policy, set to work human machinery, inflame human fanaticism, O world, 19th century, boasted age of progress and science and civilization! We throw down the gauntlet to you. Come; try your hand at it, and from out of religious chaos bring forth a church universal, one, infallible, everlasting! What! You hesitate? You draw back! You give up in despair! Whom have you gone out against, O powers of the world? An old man chained on the See of Peter, some helpless bishops, a few hundred pale students with eyes on the ground and beads in their girdle! Against these? Why they are as stubble. Why not sweep them off the face of the earth, and have done, once for all, with this incessant struggle? Ah! but behind that old man of the Vatican, behind these imprisoned bishops and harmless monks, is conscience supporting, is the indwelling Holy Ghost, enduing them with power from on high, power to obey God rather than man. Oh! Cæsar, put back thy sword. Thou thinkest to fight against men; thou copest with God: the contest is unequal. Cæsar, put back the sword, for these men are endued with power from on high."

I immediately addressed separate letters to Bishop Ireland of this city, and to Rev. T. O'Gorman of Rochester, Minn., and mailed them in this city, of which the following is a copy, viz.:

To Rev. Father Ireland, Coadjutor Bishop of this Diocese, and Rev. T. O'Gorman, of Rochester, Minn.:

Having seen the bold, defiant challenge made in your consecration sermon (by you), Rev. T. O'Gorman, in the St. Paul Daily Pioneer-Press, of Wednesday, Dec. 22, 1875, I—as a servant of the God of the New Jerusalem Church, now descending from Him out of Heaven—accept it, against all the light and power and life of you, or either of you; and of the Vicarship, and the Pope and Consistory of the Catholic Religion; and shall be pleased to arrange all the modes of the discussion with you, or either of you, at your earliest convenience.

ST. PAUL, Minn., Dec. 25, 1875.

R. L. FARNSWORTH,

Member of St. Paul Bar, Res. No. 4 Union St., St. Paul, Minn.

No answer having been received, noticing my acceptance of such challenge, I shall go on with the discussion in my own modes, furnishing them copies of my chapters as soon as successively published; sent by mail at 15 cents per number.

A leading physician and member of an orthodox church, in South Bend; and a leading national politician of Indianapolis, Ind.; each said, "I dare not, or never, investigate; if I did, I should become infidel."

A leading editor of Cincinnati said, "I am reforming and cutting and hewing; not because I believe in anything specially, but simply because I love the work."

A leading Doctor of Divinity, clergyman of the same city, said, "A man ought to believe a thing without *any reason* for his belief."

One of the most distinguished national politicians for ability and honesty, in St. Louis, Mo., declined to say whether he believed in a God. He is not yet a Cicero, Hale, Webster, Washington, or Franklin.

A leading reforming editor of this city, said, "Spiritual things are merely speculative." So said a Supreme Judge of Missouri. Another reforming editor here said, "I have never seen any evidence that there is a spirit." Nine-tenths of Christendom are like these men.

Prof. Tyndall and Dr. Carpenter are said, some time ago, to have confounded the leading clergymen of London, England, with three questions. An account of which was published in the Cincinnati Daily Commercial, and St. Paul Daily Press, at the time.

I proposed to both Protestant and Catholic clergymen in this city, and to clergymen in New York, Cincinnati and St. Louis, that they should show that there was now a Living God in Israel; as it was done in the representative Church of the Jews; and if they failed, an answer for all

such sincere inquirers after truth would be given. They would make no response. Now, the same will be given from the New Jerusalem.

W. A. Croffut made a challenge to Col. Whittle last fall, calling in question as a *naturalist*, among other things, the *rationality of the worship* of the LORD JESUS CHRIST; and the reasonableness and *historic basis of the TRUE CHRISTIAN RELIGION*. I immediately addressed him by mail an acceptance of this part of his challenge; and, receiving no answer, furnished for publication to the Pioneer-Press such acceptance.

How can disputed points be determined but by an appeal to knowledge, to reason, to intelligence, and to wisdom? But knowledge, as has been shown, is only from the INFINITE by the Word of God; and reason, intelligence, and wisdom *is knowledge* in the spirit of man vivified by divine influx of life, light and power *therein*. And reason, intelligence and wisdom refers all to the INFINITE *alone*. That there are vast and multiplied disputations is most indisputable. If so, they ought to be rationally settled, for a "House divided against itself cannot stand."

The referring all these to the INFINITE *alone*, removes all bitter strife, contention and animosity, from the seeking of glory, honor and power for any creatures or creature, *as to subjects*, not belonging at all to them; but to God *only*.

Hence, all become *equal creatures* before the Infinite, according to capacity of reception and of using.

Who *can resist* the LORD GOD ALMIGHTY, when he says, Rev. 22:12, "Behold, I come quickly; and *my reward* is with Me, *to give* unto *every one* according as *his work* shall be;" when knowledge, reason, intelligence and wisdom affirm the divine rule?

Who arrogates to himself in *exclusiveness*, more than this *divine rule*, arrogates to himself by *pride*, *self-exaltation* above all his fellows?

Let the INFINITE ONE *decide the Issue* for such a *one*, WHO says, "Come unto Me all *ye* that *labor* and are *heavy laden*, and *I will give you rest*; take *My yoke upon you*, and *learn of Me*, for *I am meek and lowly of heart*, and *ye shall find rest* unto your souls;" and Who says in Isaiah 65 : 2, 3, 5, "I have spread out my hands all the day unto a rebellious people, which walk in a way not good, after their own thoughts. *A people that provoketh me to anger continually to my face—Which say, Stand by thyself, I am holier than thou! These are a smoke in my nose.*" Because *honor and glory* in God and in *man are only of profound humility and lowliness of heart.*

It is not men, nor catholics, mahometans, brahmins, buddhists, greeks, mormons, nor protestants, nor any organizations, that, as such, are at all opposed; but only the *exclusiveness* of indefensible and untenable principles; and *they* only on account of their *evil* quality; and then only on the defensive.

What rational catholic, or protestant, or heathen, or mahometan, or buddhist, or brahmin, will not acknowledge when in meditation alone, that his religion and church would be reformed and improved by renouncing whatever cannot be openly justified before men as *true and good*? And that will not acknowledge, that if its own priests cannot submit to an open and impartial comparison and contrast with all other religions whatsoever, in a good, peaceable and friendly and kindly spirit, such religion must thereby be forever discredited as bigoted, illiberal and incapable of justification? For will not this be useful, and honorable to all religionists, to thus justify their sincerity and honesty in their religion, by their willingness to a full submission of whatsoever there is in it that is either true or good, as well as whatever is false or evil, to such comparison and contrast? What church or religion will not be the better for *unloading* all its useless burdens, as well as all its dead horses, if it is found to be carrying such things?

The better your church or religion, the more glory and honor will it get by full comparison and contrast, and by the spirit of politeness and decorum with which each religionist distinguishes himself in making the same.

Do not all men, as to everything without exception, which they offer to any other person, submit the same to him openly upon *its intrinsic merits only*, for his free judgment?

What would you think, any of you, to have any person offer you your wood, grain, vegetables, lumber, clothing, horses, carriages, books, or other thing whatever, and refuse to openly submit it to an examination upon its own merits for your judgment? You would not have his article. Is not religion of equal importance with these other things?

Since all knowledge, reason, intelligence, and wisdom are of and from God *alone*, an appeal to that which is of and from Him *alone*, is an appeal to the God of all knowledge, reason, intelligence, and wisdom, for *divine decision*.

Do not all refer all life in grasses, vegetables, trees, and flowers, as well as in insects, birds, and animals, to God *alone*? Then *the more* should we refer all human life, human reason, intelligence and wisdom, to God *alone*.

Now, what are reformers without a God, without a divine principle and law of reformation, and without a human spirit as a subject of reform, but speculative reasoners?

Who can be an earnest, real reformer in merely speculative ideas, and thoughts, and reasonings? The New Jerusalem is as really the One Only Supreme Authority and Power, as divine principle in its divine quality, of all knowledge, of all reason, of all intelligence, and of wisdom, in origin, in existence and subsistence, in the scientific, civil, and moral planes, equally as in the spiritual planes of spirits; for the former are the planes of effects; and the latter the planes of their corresponding causes. And the New Jerusalem is the knowledge of God in His Providence

as the Causative in Universal Effects. Thus, the First and the Last; the *effects* corresponding exactly with their producing causatives. So science is from no other origin but Divine Causation, and science is the ultimate plane of Divine Omnipotence, in reason, intelligence and wisdom.

As we have seen, all visible things are but effects in the natural world; of spirits as living powers—or as negative powers—of the Spiritual World, and all these spiritual powers and negative powers of the World of all Causation live and act and have their being from the Divine Providence of the Supreme Being.

Hence, there is nothing of virtue, character, or moral or civil quality that does not come down to man and operate in him as sole causative, from that World of Universal Causation.

There is not a virtue predicable of human character, defined in Webster's Unabridged Dictionary that is not originated in a human spirit, as but a receptacle of such causation from the Spiritual World. So all good and true life flows down into the spirits of men as the willing or unwilling recipients thereof.

Those who receive and co-operate, and react in and with that good and true life,—as all may do if they will,—live in some or all of these virtues. The universal knowledge of the Word of God, is but the knowledge of all these virtues expressed in written language.

No virtue ever originated in this world, with any human character; except by the word of Divine Revelation as the means of its knowledge; and as the recipient in the spirit of a man of divine influx as vivifier thereof to that spirit, and thus man has all knowledge, and all life of that knowledge, in the realization of the real and eternal things of everlasting life in the Kingdom of God.

Thus originates all science, all reason, all intelligence, all virtues, all charity, all truth and wisdom and goodness and

love; and these are the constituents of the True Christian Religion.

Is it not manifest, that the reason that religion has been supposed to be a mere speculative thing, is because all the blind leaders of all the *isms* of exclusiveness, or self-derived intelligence, have insanely supposed that the mirages of self-derived intelligence were the knowledge, or water of life, of the Word of God. Whereas, not one of the principles of exclusiveness of any one of all their organisms, that says to real Christians, "I am holier than thou; stand by thyself!" is Christian at all. Yet, by the aggregate of all these isms of anti-christ, is the Christian religion demoralized and torn asunder and sectarianized by these unholy things of anti-christ. A house divided against itself cannot stand.

Here, then, is discord, division and destruction as the *natural fruit* of this unholy Sectarian Tree of exclusiveness. Let it now, this Centennial Year, be hewn down, because it is evil and corrupt fruit only that it bears.

Whereas, the Tree of Life of the True Christian Religion bears only the good fruit of all civil and moral virtues, for the life of the Church and State.

Then, when it shall be known, because it is true, that the only fruit of the Tree of Life of the Word of God, or its complex of Ten Principles of the Decalogue; or again, the Love of God and the Neighbor, the complex of that Decalogue; bears no other fruits in the natural world than those in the rinds and coverings of every virtue known to belong to human character, will true religion be realized as divine. Will any rational man say that religion, in its fruits of all virtues, is merely speculative?

Now, in the Name of The God of Goodness, or Love and Truth, or Wisdom, Intelligence and Reason, and Universal science—I say, come forward and prove every single principle of every one's religion, that you claim to justify, by

showing its use to rational man, in the precise fruit it has borne, and is now actually bearing, for the use of society in the Church and State.

It must be rationally shown to have superior qualities to any other fruit produced by other human trees not in the principles of that religion at all, or the fruit cannot be attributable to such religion at all. And the superior qualities must be distinctly appreciable and distinguishable for such their superior qualities above all the virtues of all other fruits whatsoever, or they cannot prove themselves before men.

This is the honest, just, fair, impartial and rational way that all the things of this Centennial World's Exhibition are to be tested, and their merits determined by the free and impartial judgments of men.

Whatever in your religion cannot be tested and proven, and become appreciable in visible, discernable and manifested fruit, before honest, sincere and rational men, will,—from this Epoch of the Trial of Fruit, by divine reason, intelligence and wisdom in men, unimpinged,—be discredited throughout the whole earth justly.

Messias, or Christ THE ANNOINTED ONE, is the Divine Olive Tree; and the True Vine or Divine Vine of Supreme Divinity. As the physical life of man's body is nourished by the wine of the natural vine, so is the spiritual life of the spirit nourished by the words and influx of spirit and life of the Divine Vine, for the natural nourishment corresponds to the spiritual as the body to the spirit, and as effect to causation, and as vine to its Creator. So, as the olive tree with its olive oil, is natural nutriment to the body, so is the divine oil, or good of the Divine Olive Tree, nutriment to the will of the spirit; and as oil by its flame gives light to the eye of the body, so does divine truth give light to the eye of the spirit. A Christian is a branch of the True Vine, or Divine Olive Tree, by derivative life from their accommodated Divine Causation.

TEST OF TRUE RELIGION.

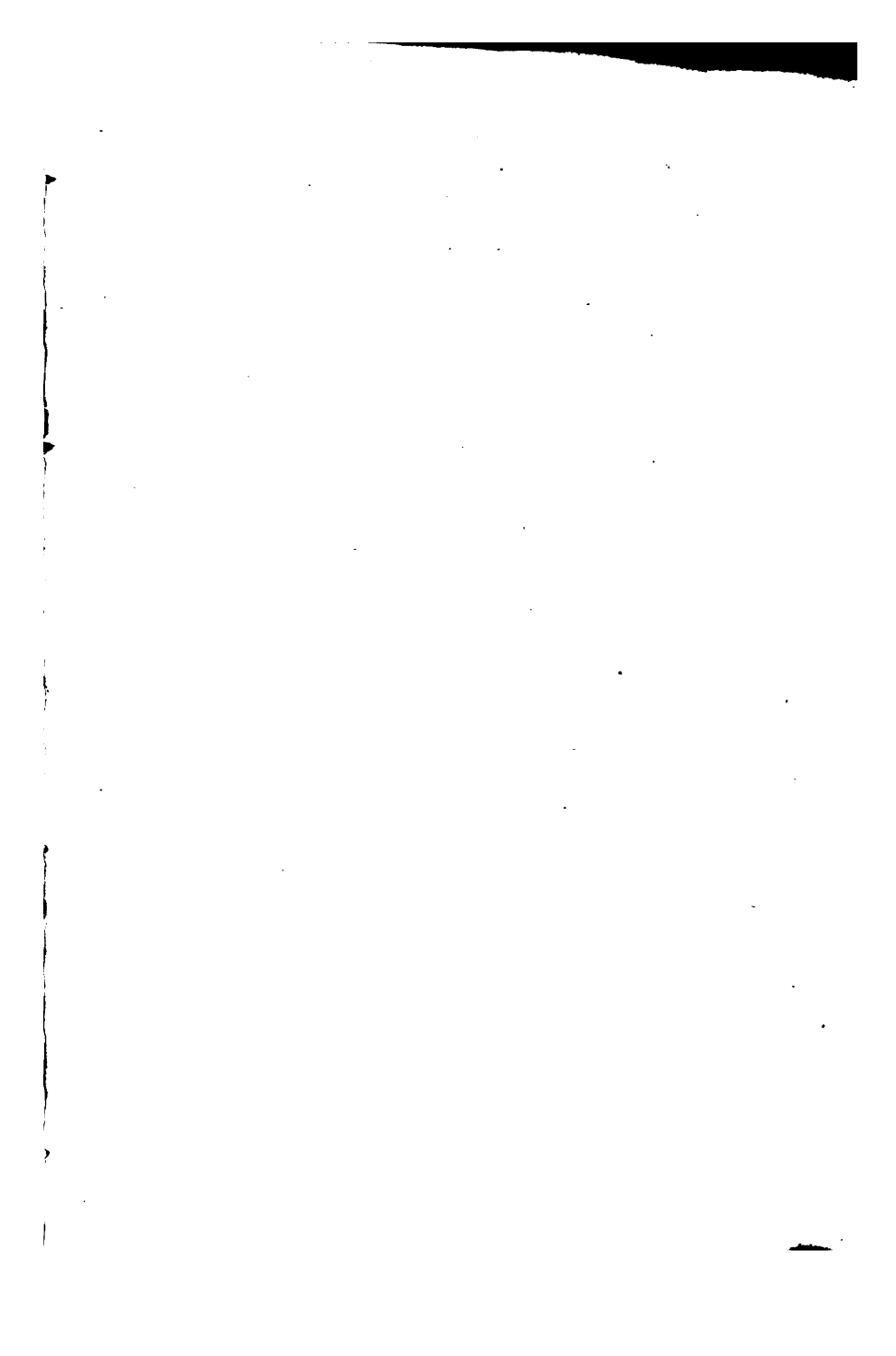
Do you hate and despise knowledge?

Then you are certainly, in that *hating* and *despising*, a *something* that in its principle and quality and life is the very opposite of Christian. That principle of your religion and life is but a mere delusion of your idolatry.

The sooner you reform of it entirely, as the only way you can ever really become Christian, the better will it be for yourself.

Then you will come into the love of the knowledge of good and truth, and the love of growing wise, by realizing the good and truth of that knowledge by *living it*, and this is Christian life.

Over 100 years ago was *this knowledge* as "The River of Water of Life, clear as crystal, proceeding out of the throne of God and the Lamb," in the writings of Emanuel Swedenborg, distributed to leading colleges of Europe; but with no claim of exclusiveness; but in total renunciation of it, *resting* upon the opposite principle of the *knowledge* of good and truth derivative only from the Word of God *opened* by God Himself, in and by His own influx, free and full to all according to the receptive capacity of every one. Hence, the *progress* of this New Age in *all knowledge*, from that Epoch. Here, now, is the reasonableness and historic basis of and for the *acknowledgement* of the True Christian Religion in its *authority* of goodness or love, and *power* of truth or wisdom—*by its Knowledge*.



CENTENNIAL CONVOCATION

OF ALL RELIGIONS.

TO THE READERS.

Is Proposed a Conference through publications until the Fourth of July, and then a Universal Convocation of representative wise men, as delegates from every religion of the whole earth, for summing up after full discussion and deliberation, who are willing to compare and contrast all the *knowledge* of their every religion, with that of *the Knowledge of The New Jerusalem descending from God out of Heaven*. And that this be done upon the Centennial Grounds, at Philadelphia, U. S., 1876.

Goodness is the very attribute of loving only *the dominion of good and truth*; and the overthrow only of all that is evil and false; and that fears no discussions, light, knowledge, comparison, or contrast whatsoever.

Let us bring "*Peace on Earth and Good-will to men,*" by making, through reformation, all our religions *ecumenical* to all sincere and honest men.

The Divine Way is to *Reform Religion*, "*That they all may be one, as Thou, FATHER art in Me and I in Thee, that they also may be one in us; that the world may believe that THOU hast sent Me.* And I have given to them the glory which Thou hast given to Me, *that they may be one, even as we are one.* I in them, and Thou in Me, *that they may be perfected into one; and that the world may know that THOU hast sent Me.*"—John 17:21,23. *Show precisely your belief with its reason.*

Do you ask for the *signs* of authority? "*Ye shall know them by their fruits.* Matthew 7:16. "*Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*" A good tree cannot bring forth evil fruit. Neither a corrupt tree bring forth good fruit. Then let the judgment be accordingly, that, "*Every tree that bringeth not forth good fruit is hewn down.*" All fruits are therefore now on trial, and "*Wherefore?*"—Because, "*By their fruits ye shall know them.*"

Are not all trees known, estimated, and tested, without exception, only by their fruits by all men? And this universal and rational rule, is the sole and divine rule for testing every religionist, and his religion, before all men and tribunals. *Fruit*, then, is the *sole sign* of authority.

19. 22. 9089
Death and the Resurrection.

A SERMON

PREACHED ON SUNDAY, MARCH 15, 1874,

By C. D. BRADLEE,

SENIOR PASTOR OF THE CHRISTIAN UNITY SOCIETY, BOSTON; AND
LATE PASTOR OF THE "CHURCH OF THE REDEEMER."



A SACRED TRIBUTE

PLACED UPON THE GRAVES OF

MILLARD FILLMORE AND CHARLES SUMNER.

"How are the dead raised up?"—1 Cor. xv. 35.

BOSTON:

PRESS OF JOHN WILSON AND SON.

1874.

S E R M O N.

“HOW ARE THE DEAD RAISED UP?” — 1 Cor. xv. 35.

It seems almost impossible for man, or for angel, to state exactly *how* the dead are raised up. Jesus leaves the matter in the dark. The apostles do not attempt to explain it minutely. It is one of the mysteries that are peculiarly under the sole management of God. How? What matter how? It is the *fact* we want, not the means. How does the seed become the tree? How does a little mist grow into a star? How is the infant ever a man? *Ah! tell me how any thing is, as it is?* Sift nature's secrets if you can. Look at yourself, then find out all about your mind, your body, and your heart. It is impossible. Do not go into the future, asking *how*, until the past and the present are all plain. There is something very beautiful and very sublime in the spirit that rests content with realities, never attempting to make these realities tell the secret of their growth.

A peach tastes just as good, although you know nothing about its history as you hold it in your hand, and as you are ready to enjoy its delicious flavor. A ship sails just as well, although you never could tell how it was made, nor of what timber it is composed.

I do not declaim against the study of reasons, but I merely wish to maintain that they are not *absolutely indispensable*. I wish to attest that man can get along very well without them.

If, then, we cannot tell how the dead are raised, why do we preach about it? why do we talk about it? and why do we think about it? Are we not wasting our time and our patience, and are we not foolishly beating the air?

This is really a serious question; for the whole world are guilty of dealing with this important subject, so that if it be a subject that should not be touched, the whole world will have to be summoned to the bar of judgment. Why is our mind given to us if we are not to use it? Would not the possession of thought be a mockery, if thought were never to be called out, and if its powers were never to be tested? These intellectual faculties that we possess must be constantly exercised, for thus alone can we master truth. If we smother reason, if we crush imagination, and if we chain judgment, we soon should become idiots. Every thing material and spiritual that we learn is gained through ideas. Thought is the acorn: invention is the oak. Dim fancies float in the brain. They are examined, they are sifted, they are caged, and then they are published; whilst the result is the explosion of error and the inauguration of some beautiful fact. The probable and the possible in this way become the actual. Thus, Galileo threw overboard the astronomy of previous ages, casting the priests into great dismay. He would not have dared to have acted from impulse, and, by some sudden gust of passion, to have taken his stand against the whims of the vener-

able hierarchy and the established prejudices of the people. He would not have dared, from any short sight, to have stood up and braved the world. No: great ideas seethed in his brain. First, with almost noiseless step, they marched along the chambers of imagery; then, more bold, they leaped with thrill of joy. Still more sure, they careered, they surged, and they thundered, till they forced themselves into the crucible of investigation. Then, as a necessary consequence, they soon sprang from that useful captivity into public notice. So Columbus blotted out an effete geography, finding a world. So Newton tied the worlds together by a glorious balance. So Franklin stole fire from the heavens safely. So everybody gets at truth.

Brethren, the rule holds good in spiritual matters. Here we are to proceed just like the philosophers of old. *Here we are to guess.* We have a right to ask what is likely, what is probable, what is possible, what is reasonable, and what is just. Who knows but that if we seriously enter into this great matter we may detect *foundation laws* that shall make the whole question of the resurrection quite capable of demonstration, or at least entirely free from objectionable mystery? Why may there not be a spiritual astronomy, that shall calculate all the phenomena of the spirit body as it floats in ether, as well as a material astronomy, that weighs the course of the sun, moon, and stars? Why may there not be a spiritual geography, that shall tell accurately the locality of the angels, as well as a material geography, that divides continents, showing to us the points where each nation resides? Why may there not be a spiritual electricity, that shall publish the affinities of

the celestial spirits, as well as an earthly electricity that pervades, animates, and inoculates all nature? Can we not find out somewhat the cardinal laws of heaven, as well as the cardinal laws of earth? I think that we can, and I think that it is our duty to make the experiment.

I do not now attempt to prove the fact of the resurrection; but, assuming the fact, I wish to look a little into its history, and I wish to sift out somewhat the laws that are affixed to its growth. First, I would maintain that we rise *quickly*. Not slowly; not after a hundred years; not after a thousand years; not when the world is destroyed: *but at once*. "To-day shalt thou be with me in Paradise." It has been for a long while supposed, so it is now by a large number believed, that the resurrection of the dead does not take place till the end of all time. A great many call it a general, and not a special, resurrection; whilst such expect to slumber in the earth till the last human being dies. *I frankly say that I believe no such thing, and that I think the Bible teaches no such thing.* Jesus said that the God of Abraham, Isaac, and Jacob was not the God of the dead, but the God of the living. On the Mount of Transfiguration, two living prophets of the Old Dispensation talked with our Lord. So, too, the Master's words on the cross, we have quoted, where He promised the penitent thief that *that very day* he should be happy.

The arguments of reason, as well as the arguments of revelation, are against a prolonged sleep. Look at the waste of time, of talent, of joy, and of all things, if the billions who have died are still unconscious. Of

what possible use this paralysis of brain and soul? How could we comfort the dying and the afflicted, if we were obliged to confess to a temporary death of centuries? No. The dead are raised *quickly*. There is never any real cessation of consciousness or of life. They pass directly from one world to another. They take their last breath here, then their first spiritual breath there. This is philosophy; this is scripture; and this is reason. So does the worm die into the butterfly. So does winter languish into spring. So does the perishing seed assume its new life. Again, I would maintain that the resurrection takes place *naturally*; that is, it takes place just in the way that everybody would expect. Nature is not outraged by it, but culminated through its aid. Of course we do not expect that our very flesh and very blood are to live again. Scripture has said "Flesh and blood cannot inherit the kingdom of God." An apostle has said "*We shall all be changed.*" "This mortal shall put on immortality." We see the body die. We know that it decays. We know that every part of it is incorporated in other bodies. We know that after we have departed, our mortal casement becomes common property, whilst it is spread in time throughout the whole world. There is but just so much matter in the world, so it is divided, generation after generation, amongst the children of men.

Is there then a resurrection of the body? *Yes*. The *spirit* body is raised and glorified. *There is a natural body*; so, too, there is a *spiritual body*. The natural body dies, or rather escapes into the air, or goes into the ground. The spiritual body lives, — *lives for ever*.

This is just what we should expect. Any thing else would seem strange, — beyond reason. We are raised naturally, not artificially. Death simply releases the man, — that is within the man, — and simply allows the inner man to escape. The resurrection of the spiritual body that resembles the earthly one is a fact that is comforting, simple, sacred, majestic, and scriptural. Again, I would maintain that the resurrection takes place *once for all*. There will be no more change : no more dying, and no further chrysalis state. The old doctrine of transmigration has exploded. So, likewise, must be given up all modern doctrines that resemble it. God can create as many souls as He pleases. It is no more difficult for Him to make a large number than it is for Him to make one. We do not reappear from age to age in different forms ; nor are we reabsorbed in God, which is only a refined statement of transmigration. No. Each one rises *once for all*, — rises individually, and lives for ever a separate and a responsible being. "Raised up." Raised up ! where ? Raised to a higher condition of being. This life is very humble and very restricted. At the best, it is a prison-house. There is but little real growth here. If earth alone became the circumference of our faith, reason would have to bow its head in shame, imagination would have to clip its wings, and judgment would stand abashed ; for *every thing is unfinished here*. We need an hereafter, in order that an emancipation of the present may be brought about.

In the other life the bolts and the chains will be taken from the soul, whilst there will be nothing in that good home that can check the richest and the holiest impulses,

or quench the highest with the purest desires. We shall be raised to a higher state of knowledge. Conception will then become reality. Doubt will fade into assurance. The veil will be removed. What pigmies then our wisest thoughts will seem ! How shallow our most cherished theories ! The mightiest in intellect will then become as babes. We shall be raised to our proper sphere. Heaven is, without doubt, a place of degrees. "In my Father's house are many mansions." As we differ in goodness, we must not expect to stand on the same level. You and I must not expect, all at once, to take a place at the side of Saint Paul. We shall continually ascend. Heaven is a place of growth. We cannot stand still there. *Ever higher* is the motto of the angels. It will be growth without pain. It will be work without despair. *God will not allow a defeat.*

How was Jesus raised up ? Let us learn of Him, then we shall obtain true ideas of the resurrection. Very soon after His apparent death He was alive again. On Friday He was crucified : the following week He made Himself known to His disciples. He was raised up with a body similar, *but not exactly like His earthly body*. It was a glorified body. Mary did not at once recognize Him. The disciples, on the way to Emmaus, were slow to perceive whom he was. As a number were gathered together at the festive board, He was present ; but not till He broke bread, and not till He gave thanks, did they perceive whom He was. He was raised up with a mind and with a heart precisely the same. Death had no power over the spiritual nature. He was the same Jesus after the scene at Calvary as before. The mere fact of losing His earthly form did

not make Him a different person. In this example, brethren, let us trace somewhat our own history.

There are different views given concerning the resurrection. Some say that our earthly bodies live again ; that flesh, blood, and bones enter the Kingdom of Heaven. But do this class of believers ever stop to think that there may be many claimants to the same material frame, since one body, through various chemical changes, covers in time many thousands of human beings? Some say that the spirit only is allowed to enter Heaven. But does not the scripture plainly teach us that there is a resurrection of some kind of a body? Spirit must be somehow clothed, or else it floats beyond the grasp of our conception and fellowship. Some say that we are absorbed at last in God. This seems to be simply annihilation. Others set forth the doctrine which I have endeavored to establish ; namely, the resurrection of the spiritual body, which, during its sojourn on earth, simply wears the flesh *as a mask*.

Friends, let us not trust too much to any human explanation about the future. Let us not suppose that any of our measuring lines will engird Heaven completely. Let us not be too eager to force upon any one our half-formed dreams. Let us wait patiently, beautifully, serenely, joyously, and believingly, until the mystery is revealed, until the seals are broken, and until we are ushered into the Celestial City. There the riddles will be solved somewhat, whilst there we shall cease to wrangle about the unknown.

Our thoughts this morning seem especially appropriate, — so sad, strange, and heart-touching have been the events of the last week. Who could dream that

seven days would reveal so much? One of our Presidents laid low, and the greatest man in this country — if not in the world — taken to God. It has indeed been a time of lamentation, and perhaps it is well that the season of Lent is so often reserved for scenes so mournful.* The scythe that stops not for human greatness has cut down, since we last met, those who were well known in our own land, and those who have been registered as worthy of honor in nearly all the cabinets of Europe. MILLARD FILLMORE and CHARLES SUMNER, illustrious in their lives, and not divided in their seeming death, both born the same month and nearly the same day, have been stricken down in the same month and the same week; the Senator being eleven years the junior of the President. The one was given to us in 1800, Jan. 7th; and the other in 1811, Jan. 6th.

MILLARD FILLMORE spent four years in the clothier's trade, but at the age of nineteen commenced the study of law. He was made a Councillor in the Supreme Court of New York when only twenty-nine, a Member of Congress at thirty-three, and, when forty-eight, was chosen Vice-President. By death of President Taylor (July 9th, 1850) he became, by virtue of his office, the lawful President of the United States, and the thirteenth chief in succession from the Declaration of Independence and the establishment of the Constitution. Whatever may be said by any of us concerning any special acts of his administration, and however much many may have differed from him in matters of great

* President Lincoln died in Lent.

public interest, — and however sad a great many felt that his course was not more decisive and outspoken for liberty, — *I believe a more conscientious man never occupied the executive mansion.* I believe he acted always from what he thought the highest standard of right. Strongly conservative, he could not be called *a leader of ideas*; but he held fast to what had been already discovered, and tried to be loyal to all the rights of all parts of the country, as seen by his *unprophetic eye*. The late President Felton told me, after he had passed a short time with him in Washington, that he never saw a man more true to his engagements, more full of method, and more anxious every hour to do his very best. "He seems," said the professor, "very much like Washington in all his ways and habits. He is truly a great man." In 1855, after he had left the executive chair, Mr. FILLMORE went to Europe, and there was covered with attentions and honors from the renowned of all nations; and since he has returned to America he has led a comparatively retired life, so as hardly to be known by the young men of to-day, and has become rather now only one of the monuments of history.

But of CHARLES SUMNER what shall we say? He has gone right in active life, at the very highest point of honor and usefulness, almost in the Senate Chamber itself; and a whole nation — *nay, a whole world* — weeps at his grave. Only a few weeks ago a writer in one of our prominent newspapers nominated him as President of the United States in 1877; but now he has taken higher honors and a more royal seat than that. Now he does not need our votes, and all the gifts

we could give him would be but baubles in his hand. Only two years ago Massachusetts censured him for an act *that seemed to me one of the grandest of his life*, when he did all he could to wipe away the marks of alienation, that were kept as trophies of victories gained by one section of the country over another ; and the very day God said to him, "Go home and die ! " thank heaven, the new resolution of Massachusetts, wiping clean the former mistake, was read in his hearing, and he received the congratulations of several of his associates in office. Thus was he vindicated and made happy before passing from our sight. How shall we describe him at short hand, and yet do justice to his many traits of surpassing nobility ? He was honest, and no bribe could swerve him one iota from his views of right. He was brave, and no threat could turn him one inch from the ground he called holy ; and how many threats were poured round his life, even up to the very last moment of his official duties.

The assault in Congress which made him immortal only deepened his sense of right, and caused him ever afterward, if it were possible, to be more independent and fearless in his speech. He was self-sacrificing. His grand motto was : "All for my country, even though it be my life."

He was one of the greatest philanthropists the world has ever seen, — loved *black* as well as white, — and the poor negroes in the obscure huts of Southern lands will mourn for him as deeply as the most distinguished scholars here and everywhere. Of his strictly religious life I know but little ; but I cannot help thinking that one so true to morals must have had within his soul a constant uprising towards holiness and God. He who

never would forsake right must have had a constant gaze at the mighty spiritual realities of the Eternal Kingdom.

Ah! liberty sighs for him; honor moans for one who was so true a disciple. Struggling ones throughout the world lift up their sighs to God in their great and mighty loss; and *tyrants alone* begin to smile as this champion of human rights is withdrawn; and with desperate sinners alone is there a jubilee of relief, now that the coast seems more clear and easy for the spread of evil and the reign of Satan. Our country has received a blow from which it will not easily recover, now that good morals, stern principles, and a strict and unwavering integrity, are at such a tremendous discount. It is as if the pilot were removed just when the storm raged the most fiercely. It is the earthquake yawning at our feet, just at the time when we most need a sure and solid foundation. God be merciful unto us and bless us, and help us now, as the skies look so dark, and raise us up another prophet like unto this one, who shall catch the mantle of the one taken, and wear it as gracefully and beautifully and grandly as the former blessed owner.

CHARLES SUMNER was educated in the Boston Latin School, and graduated from Harvard College in 1830, and from Cambridge Law School in 1834. He became a Senator, as successor to Daniel Webster, in 1851, when forty years old. In 1856 he was assaulted by Preston S. Brooks, which assault crippled him over three years, and obliged him to visit Europe in order to obtain the best medical treatment. Since the time of his resumption of his senatorial duties he has been active in every good work.

He died last Wednesday, or rather passed then to the Eternal Kingdom ; and in all hearts throughout the world did the bell toll its sad notes in consecration of his memory, and as the mark of a great and terrible bereavement. "Oh, 'tis well with him ! But who knows what the coming hour, veiled in thick darkness, brings for us ?"

A P P E N D I X.

Sentences of Scripture read Sunday A. M., March 15th, after the death of MILLARD FILLMORE and CHARLES SUMNER.

Selected by C. D. Bradlee.

I.

The beauty of Israel is slain upon thy high places: how are the mighty fallen! — 2 Saml. i. 19.

II.

How is the strong staff broken, and the beautiful rod! — Jer. xlviii. 17.

III.

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.

IV.

The mighty man, the judge, and the prophet, and the prudent, and the ancient.

V.

And the honorable man, and the counsellor, and the eloquent orator.

VI.

Let me die the death of the righteous, and let my last end be like his ! — Num. xxiii. 10.

VII.

The steps of a good man are ordered by the Lord. — Ps. xxxvii. 23.

VIII.

Mark the perfect man, and behold the upright ; for the end of that man is peace.

IX.

The righteous perisheth, and merciful men are taken away, none considering that the righteous is taken away from the evil to come. — Isaiah lvii. 1.

X.

And there they mourned with a great and very sore lamentation. — Gen. l. 10.

XI.

Know ye not that there is a prince and a great man fallen this day in Israel ? — 2 Saml. iii. 38.

XII.

Man goeth to his long home, and the mourners go about the streets.

XIII.

Thus saith the Lord God : In the day when he went down to the grave I caused a mourning. — Ezek. xxxi. 15.

XIV.

Behold at eveningtide trouble ; and before the morning he is not. — Isaiah xvii. 14.

xv.

Wailing shall be in all streets; and they shall say in all the highways, Alas! Alas! — Amos v. 16.

xvi.

He being dead, yet speaketh. — Heb. xi. 4.

xvii.

Consider how great this man was. — Heb. vii. 4.

xviii.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. — Prov. xxvii. 1.

xix.

What I do, thou knowest not now; but thou shalt know hereafter. — St. John xiii. 7.

xx.

In my Father's house are many mansions. — St. John xiv. 2.

xxi.

Precious in the sight of the Lord is the death of His saints. — Ps. cxvi. 15.

xxii.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord. — Ps. i. 1 and 2.

The following hymn, written by DAVID OWEN, Esq., was read after the sermon : —

THE spark of life is flown,
He's numbered with the dead ;
The man that moved creation most
Lies in his narrow bed.

Oh ! what a precious gem
That casket does contain !
It glitters, like a diamond bright,
On souls in bondage lain.

His heart, for freedom, bled ;
His soul, as white as snow ;
His conscience, pure as the light, —
Place laurels on his brow !

How radiant was his path
With rays of love divine !
The narrow way he kept his step,
Nor swerved a single line.

“ Oh, what a glorious life ! ”
We hear the angels sing !
“ Lift up, ye everlasting doors —
Come, welcome brother, in ! ”

Rt. Rev. Herbert Vaughan, D.D., on Mr. Gladstone.

Submission to a Divine Teacher

NEITHER

DISLOYALTY

NOR THE SURRENDER OF

MENTAL AND MORAL FREEDOM.

A PASTORAL LETTER.

BY

HERBERT, BISHOP OF SALFORD.

New York:
THE CATHOLIC PUBLICATION SOCIETY,
9 WARREN STREET.

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Rt. Rev. Herbert Vaughan, D.D., on Mr. Gladstone.

SUBMISSION TO A DIVINE TEACHER

NEITHER DISLOYALTY

NOR THE SURRENDER OF

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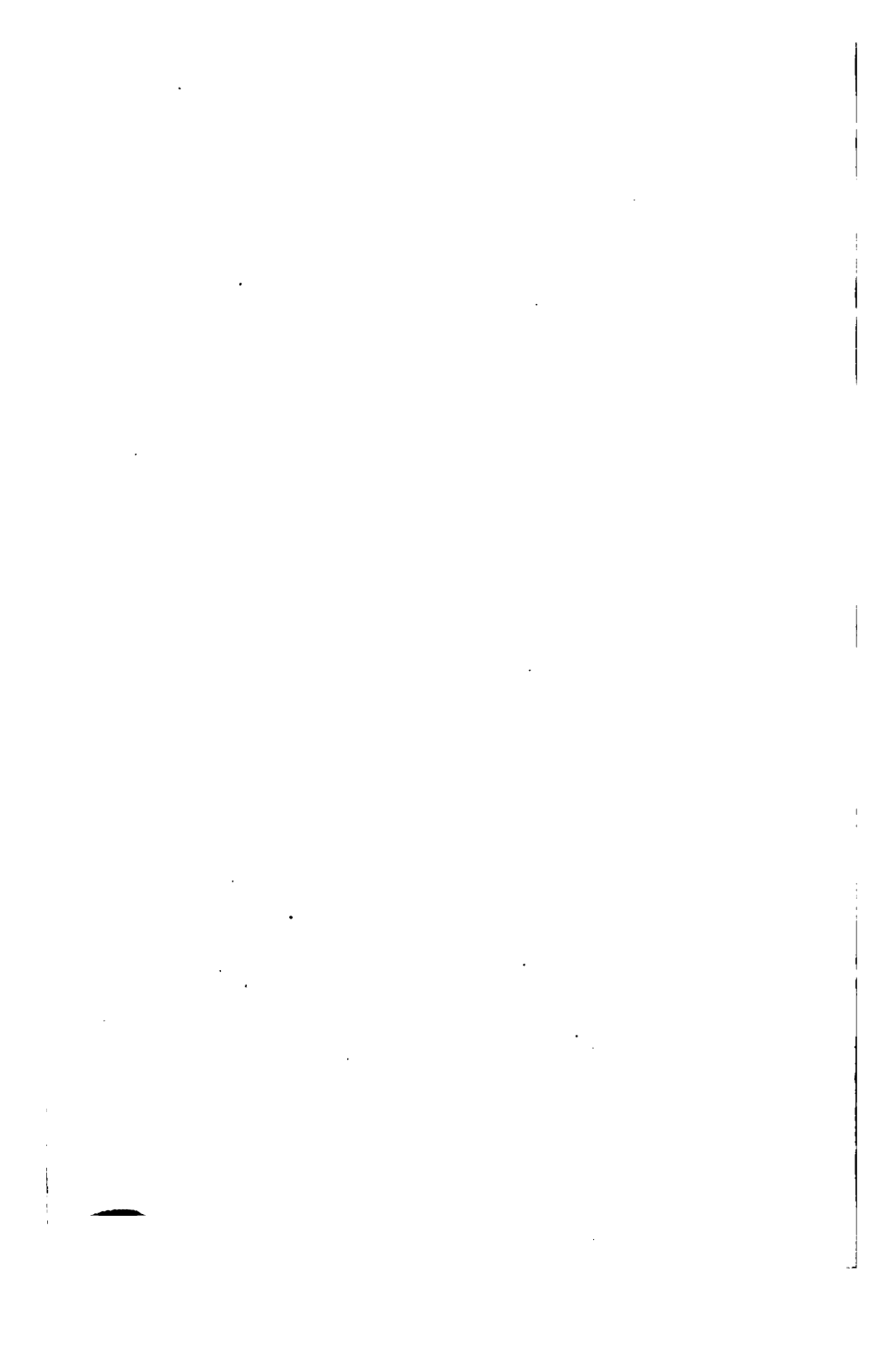
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NOTE.

I avail myself of the call for another issue of this Pastoral, to add a few notes and some appendices in further elucidation of what has been already said. The appendices chiefly regard three points: (1) The right and occasionally the duty of the clergy to take part in certain political questions; (2) The answer given by Dr. von Döllinger to those who, as he says, "especially in Germany and England, brand the Papal power as being boundless, as being absolutist, as one which recognizes no law capable of controlling it." This answer must derive a special value, not only from the fact that it is directed to Englishmen, but from its occurring in one of the last works published by the Professor. We must regard it as the mature and deliberate judgment of an author who had been thirty-five years before the world, and whose whole life had been engaged in the study of Church and Papal history. It may be supposed that Mr. Gladstone will be ready to admit that we shall find in Professor v. Döllinger, if anywhere, what he calls "the truth and authority of history and the inestimable value of the historic spirit" (p. 14).

Lastly (3), there is the subject of Mariolatry." Mr. Gladstone has characterized the Definition of the Immaculate Conception as "a violent breach with history," a "deadly blow," "an act of violence," a hurrying on, and a precipitating of a doctrine of "Mariolatry." To enter upon this subject at any length would be to exceed my limits. But I will call attention to a work just issued from the press, entitled "Our Lady's Dowry," by the Rev. T. E. Bridgett, C.S.S.R. (Burns & Oates). It is not a work of controversy, but of historical research into the belief, love, and practices of Englishmen over a thousand years ago down to the sixteenth century, in regard to our Blessed Lady. Though not intended as such, it is an unanswerable refutation of Mr. Gladstone's charge of "a violent breach

with history." Indeed, the tables are completely reversed. It shows how England obtained in Europe the title of "Our Lady's Dowry," and how she lost it. Calmly and historically it proves that they are not Catholics, but Mr. Gladstone and others who have made "a violent breach with history" by their rejection of the love and worship of our Blessed Lady. It will be seen that "the deadly blows" were aimed not "in 1854 and 1870," but in 1536 and 1559, not by Catholics but by Protestants, "at the old historic, scientific, and moderate school." But, despite "deadly blows" and "acts of violence," the old historic and scientific thread of devotion to Our Lady and belief in her Immaculate Conception have been preserved to England—preserved by the very "school" which is now once more assailed for that religious constancy and love for Mary, in which, by God's grace, it will never fail.

In my judgment, "Our Lady's Dowry" is the most excellent, the most interesting, and the most original work of its kind and for its purpose that has been published in the English language. *I strongly recommend it to the Clergy and to all educated Englishmen, whether Catholic or non-Catholic, who have any care to investigate the religious history of their country.

✦ HERBERT, BISHOP OF SALFORD.

January 1, 1875.

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*HERBERT, by the Grace of God and of the Apostolic
See, Bishop of Salford, to the Clergy, Secular and
Regular, and to the Faithful of the said Diocese.*

HEALTH AND BENEDICTION IN THE LORD.

DEARLY BELOVED BRETHREN AND CHILDREN IN JESUS
CHRIST,—

We speak to you once more, as the Father and Pastor who will have to render an account to God for your souls, so “that the trial of your faith (much more precious than gold which is tried by the fire,) may be found unto praise and glory and honour.” (1 Peter i.7.)

A topic affecting your honour and your religion is in the minds of all. It is due to you that we should speak, and lay down for your guidance certain general principles upon which you can neither be shaken nor led astray.

I.—THE ACCUSATION.

The brief statement of the case is this:—

In an evil hour, an illustrious politician, whose distinguished services to justice we shall not forget, has descended from the noble eminence of an Imperial statesman to become the assailant of the Catholic name. He has sought to fix an indelible stigma upon your Faith and character. If the torch, which he cast into the country a few weeks since, has been extinguished at a moment's notice, it is due to the common

sense of the English people. The various organs of the Press, with the shrewd political sense for which they are conspicuous, without any possible collusion, extinguished its political import in a single morning. Twenty years ago and we should perhaps have been in the midst of the fires of political and civil and social discord. The English people have moved onward, and are willing to form a juster appreciation of you, and to judge you by your lives and conduct. Our thanks are due to those who have quenched the fire, or at least restricted its circuit to almost a theological arena. Little heed can be given to the assurance that it was intended to stop short of penal laws and German persecution. The person who applies a firebrand can prescribe no limits to the conflagration.

The gist of Mr. Gladstone's accusation is as follows:—As Catholics you have surrendered your mental and moral freedom. Your loyalty to the Queen and your civil allegiance are as base coin in false currency; you have made yourselves over to a foreigner who has neither heart nor interest in the British Empire.

You have been wounded by these imputations in your tenderest sense of honour; you have been outraged in your holy religion.

It is right that on such an occasion you should hear your Pastor's voice, and that he should direct your thoughts in the way of peace and truth.

II.—OUR GENERAL PRINCIPLES ON ALLEGIANCE.

The precise meaning of the word "allegiance" is nowhere given in Mr. Gladstone's pamphlet. It was perhaps more convenient to leave it vague. For our-

selves, however, we prefer to define our terms. Allegiance, then, we understand to be the subject's duty of fidelity to his Sovereign. The allegiance of man in its absolute, unrestricted, and universal extent is due to his Sovereign Creator alone. The Creator having compounded him of matter and of spirit, having of his free love given him a spiritual and a heavenly as well as a civil and a natural life and end, and having fashioned him to live in society, in the very nature of things placed him under the authority of two Powers—one Spiritual and one Civil. These two Powers from the beginning were essentially distinct; but through the corruption of man at the fall, the natural and Civil Power became satisfied with nothing less than domination. It grasped possession of the Spiritual Power, and either incorporated it into itself, or, keeping it nominally distinct, held it as a subject and an instrument of the State. On the other hand, as a witness against this outrage, God was pleased to give to his chosen race a Theocracy—in which, however, the two Powers were preserved with a sufficient distinctness to mark the principle. When the King of Kings became incarnate, and determined to establish on earth the Spiritual Kingdom, which had been announced by his Prophets, He drew once more, absolutely and definitely, the distinction and separation between these two Powers—"Render to Cæsar the things that are Cæsar's, and to God the things that are God's." When this solemn message of radical reform by the King of Kings was carried from the obscure province of Palestine to the Emperors of Rome, they treated it first with scorn, then with fear, and lastly with hatred and persecution,

“Who is this, they cried with fury, that He should invade our domain, that He should attempt to parcel out that which is indivisible, giving over the care and administration of material and earthly affairs to us, and reserving to himself the care and government of the souls of men and of religion?”

For three hundred years they endeavoured, with the aid of all their resources, to stamp out the very notion of such a division, by steadily, century after century, putting to death the Vicar of that foreign King, scattering his subjects, with repeated declarations that the Christian religion was incompatible with the State; whilst, on the other hand, every effort was made to rehabilitate and confirm the theory of the universal authority of the Civil Power.

The doctrine of the King of Kings triumphed, and that of the Pagan world perished—perished in Christendom for over a thousand years. Those who have lived in Rome will remember the famous Arch of Constantine. The historian Eusebius somewhere tells us that under his statue, holding in the right hand the standard of the Cross, Constantine had written these words—“By this saving Sign, the true token of strength, I have freed your city from the yoke of tyranny, have conferred freedom on the Senate and the Roman people, and have restored Rome to its pristine greatness and splendour.” The freedom of the human race, in intellect, will, and moral nature, was guaranteed by the distinction laid down by Jesus Christ. He had come truly and in every sense to be our Saviour and to set men free. The deep and permanent foundations of our public liberty rest upon the jurisdiction of the

Spiritual Power being separate from and independent of that of the State.

There are then established by God, and subject to Him, two Sovereignties, the Spiritual and the Civil. We owe allegiance to both. To talk of our allegiance either to the Civil or to the Spiritual Power as being "divided," leads in popular language to misunderstanding; and does not appear correct. To say that we pay a "divided allegiance" is as though we were to say that we paid a "divided debt," or performed a "divided act of mercy." And to assert of a wife that she pays a "divided" allegiance to her husband would suggest suspicion. Allegiance is due to each power within its own order or province. That which is one is not divisible or divided, and the two Orders of Power, as set up by God, are not antagonisms but harmonies, as God designed them. Only the sin of man can create a conflict. In intensity and degree our civil allegiance, whether to a Sovereign person or to a Sovereign body, is without limit in its own order. We must lay down our life in its service when required. We must be faithful to it unto death.

The *duty* of the civil allegiance of the subject is co-extensive with the *right* of the Sovereign,—to which it is the correlative. The *civil duty* of the subject, therefore, is limited only by the *civil right* of the Sovereign. But the Sovereign who reigns for a civil end, has no right or power over spiritual or divine Laws. He is himself subject to them, and must obey them like the least of his people; he will be judged by them, and punished or rewarded eternally, according to the sentence of the Just Judge.

The allegiance we owe to the Spiritual Sovereignty is also in intensity and degree without limit in its own order, but it is of another and of a pre-eminent order to the Civil. We must suffer any penalty, even that of death, rather than be faithless to this allegiance.

The domain of the Spiritual Sovereignty is the Spiritual life of man, and whatever is directly and essentially connected with it. It has the ultimate interpretation and guardianship of the Moral and Divine Law. Being of a pre-eminent and higher order, being spiritual, having received under the new dispensation a special commission from God, and with its awful purposes and end stretching out into eternity, it is supreme, able to define its own limits, and the necessary conditions of its healthy life and action. The rest belongs to the natural and civil order. These two Sovereignities in their normal state—as God would have them working together in harmony, like all the works of His hand,—are necessary to one another and supplementary of one another; and hence the Vicar of Christ condemned with infallible precision this proposition, “The Church should be separated from the State, and the State from the Church.” (*Syllabus*, Prop. lv.) Where the world has altogether departed from the ordinance of God, and the discord of Babel prevails in religious matters, it is evident that we are in an abnormal condition. This is the condition of modern society, and hence the application of the doctrine of the union of Church and State must be determined in practice by existing circumstances. Never, however, can a Christian accept, either in theory or in practice, the subjugation of the Spiritual to the Civil Sovereignty. For

this truth, our Catholic forefathers in this country suffered persecution for 300 years; and the Nonconformists equally preferred the penalty of civil disabilities rather than acquiesce in the dependence of the Spiritual upon the Civil Authority.

2. The question now arises, *In what does the Spiritual Power consist? In whom or in what is it embodied and made sensible to us?* This is the question at the bottom of Mr. Gladstone's pamphlet; yet with the wonted dexterity of a practised debater he eludes, and even entirely conceals it from the public view.

The Spiritual Power in the world, to which all are called upon to submit, is undoubtedly that which is the appointed supreme Guardian and Interpreter of the moral and the Divine law of God. To this proposition all assent.

But *who*, or *what*, is that supreme Guardian and Interpreter? This, as we have said, is the real point at issue. Logically and theologically Mr. Gladstone was first of all bound to settle this. He has nominally addressed his pamphlet to Catholics, and has ignored this which is the first principle and basis of their life and conduct. He has assumed a premise which is neither proved nor granted, trusting to the sympathy of public prejudice. But all conclusions fall to pieces as worthless which are not drawn out of true and living premises.

There are four different theories which profess to answer this primary and fundamental question, "Who is the Supreme Guardian and Interpreter of the moral and Divine Law? Where is the Spiritual Power?"

(1). The first is the old pagan or modern Erastian,

which invests its guardianship and interpretation in the Civil Authority.

(2). The second is the theory put forward by the rationalist and semi-rationalist school, and it would seem to be also that of Mr. Gladstone ; viz.: the private conscience and reason of each individual.

(3). The third is the old Protestant theory of the Divine Authority of the Bible without note or comment.

(4). The fourth is that of a Divine Teacher speaking with an audible and living voice, easily accessible to men, able to expound its meaning, and capable of dealing with the difficult spiritual problems which are bred of the multiform combinations of our perpetually shifting times and circumstances.

It is unnecessary for the moment to do more than mention the first of these theories as the pagan and German system, which having a prophet in London, is making a slow but steady growth in England.

Upon the second, Fetishism and the most monstrous idolatries are defensible ; it may be pleaded as a justification of rebellion, communism, and of every theory that, springing from the fevered brain of man, has carried off conscience and reason to obey its behests. It is the plea put forward by every political assassin, and is the defence set up for every crime committed (in the name of religion) with cold and deliberate forethought.

As to the third, it may suffice to say that in principle it is indeed an appeal to an external authority and to a Divine Teacher, though in practice it is the doctrine of private judgment. *Quot homines tot sententiæ.*

The fourth theory is that which was held by Chris-

tendom undividedly for fifteen centuries; which was professed in England for a thousand years, and is maintained to this day by 200,000,000, or one-fifth of the human race. It is a theory, therefore, entitled to respectful consideration. It cannot be elbowed out of court, as it lately has been, as though it had no right to be heard or even to be present. This theory is easily stated, and may be put as follows.

III.—A DIVINE TEACHER CLAIMS THE REASONABLE
SUBMISSION OF OUR MENTAL AND MORAL
NATURE.

1. This is our Catholic belief. Human reason and conscience, since the fall, have stood in constant need of a Spiritual Power which shall be a Divine Teacher. Human teachers have not sufficed: they are blind leaders of the blind. We refuse unconditional submission to any of them. The Catholic holds it a degradation and a crime to give over his reason or his conscience into the hands of any man. These, like the priceless treasure of a man's own consciousness, are sacred, inviolate, and inalienable. But if, on the one hand, he may not part with his conscience or reason, on the other, the experience of six thousand years, including the periods of civilization of the four great Empires of antiquity, has proved to demonstration the weakness, the blindness, and the folly of human reason and conscience in all that concerns the law of God, when cut adrift from the light and guidance of an Eternal and Divine Teacher. The hopeless wreck at this moment of at least three-fourths of the human family

beyond the pale of Christendom, sunk in every kind of abominable vice and error, and the chaotic confusion of a hundred sects within its pale, are evidence to every thoughtful and dispassionate mind of the absolute necessity of a Divine Teacher.

As a matter of fact, God never did from the beginning of the world abandon the human race to the guidance and care of reason without the external aid of a Divine Authority. The Divine Teacher was in the world from Adam through the Patriarchs to Moses, and from Moses through Priests and Prophets to the time of Christ.

It is a doctrine of our Faith that reason and conscience, aided by grace, will lead a man, if faithful to both, to see the necessity of a Divine Teacher. Having arrived at this, they will lead him further: they will convince him that the Divine Teacher can be no other than the Catholic Church.

If Mr. Gladstone's study and reading, if Mr. Gladstone's reason and conscience have not led him to this conclusion; if no inkling of this truth has ever dawned upon his soul, and if he has not fatally dallied with the calls of grace, then must he, and all who are like him, be reputed free from the *blame* of error and from the formal sin of misbelief. We, as Catholics, are far from condemning all men who differ from ourselves, though we may know them to be misguided; we shall all be judged before a just tribunal; we leave the judgment to Almighty God.

But what we deny with all the energy of our soul is this, that either Mr. Gladstone or any man, who respects the sanctity of conscience and the light of rea-

son, can consistently charge with the "forfeiture of mental and moral freedom" those who, having found a Divine Teacher, have become His faithful and devoted children.

When the fisherman of Galilee in the joy of his heart cried out, "We have found the Messias" (*Jos. i. 41*), he called to his brethren, "Come and see." He began to form his reason and conscience upon the life and teaching of his new Master. Who will reproach him with having abandoned his mental and moral freedom, or with having jeopardised his civil allegiance? It matters little, brethren, whether it be a Jew or a Gentile, a fisherman or a politician; when once he has found the Divine Teacher he must become His faithful disciple. The light of truth is the freedom of reason and conscience: and the office of the Divine Teacher is to teach us truth of the moral and supernatural order. Whoever asserts that to follow such a One is to "forfeit mental and moral freedom" is a blasphemer, and the truth is not in him. But it will be urged, in reply, that the writer of the pamphlet nowhere affirms that to submit to a *Divine* Teacher is to forfeit mental and moral freedom: his charge is, that submission to the Catholic Church involves that forfeiture. In other words, as we have said, he has *assumed* (1) that the Catholic Church is not a Divine Teacher, and (2) that there exists no *living* Divine Teacher of the law of God in the world.

IV.—OUR DIVINE LORD'S PRINCIPLE AND PLAN OF TEACHING.

1. Note well the plan of our Lord's teaching; see

the order in which He began. He first sought to win from His hearers a belief in His Divine Authority. It was for this purpose that He wrought His miracles. He showed himself as the Divine Teacher. "Never did *man* speak like this man" (*Jo.* vii. 46). "He taught as one having authority" (*Matt.* vii. 29). He taught His disciples to accept His doctrines, not because they commended themselves to human reason (*Jo.* vi. 61-9, xiv. 12), but upon faith in Him as the Divine Teacher.

Now, note well the principle underlying His entire system. It is in radical opposition to modern rationalism and private judgment. Christ's first undertaking was to convince His hearers that He was a Divine Teacher, with a claim to absolute submission. Everything was to hinge on this admission. Until this claim to AUTHORITY on the one hand and corresponding OBEEDIENCE on the other was settled, nothing was taught or believed, nothing effected. He established this claim by addressing a great variety and number of proofs to their reason and common sense, whilst at the same time he proclaimed the absolute necessity of grace, preaching penance, and declaring that "no one could come to Him unless the Father drew him." He proved His Divine Authority (1) by miracles *; (2) by prophecies uttered by Himself and afterwards fulfilled, and by His knowledge of secret thoughts †; (3) by the fulfilment in His own person of the prophecies

* *Matt.* xi. 5; *Jo.* x. 37; xv. 24; xi. 42, &c. The chief end of St. John's Gospel was to prove the Divinity by miracles; see c. xx. 30, 31.

† *Matt.* xxiv.; *Luke* xviii. 31, &c.; *Jo.* ii. 19; xii. 32, &c.; xiv. 29, &c.; *Jo.* i. 48; ii. 24, 25; xiii. 18.

of the Old Testament * ; (4) by His transfiguration and the appearance of Moses and Elias, witnessed by three of His apostles † ; (5) by the whole character and tenor of his life and conduct ; (6) by that climax of proof which confirmed the certainty already created; viz., His Resurrection to life, which was proved to demonstration by His apparitions to all classes of men at different seasons, and (7) finally by His admirable Ascension. The accumulation of proof was overwhelming. Still without grace no man could become a Christian. In proportion as belief in Him as a Divine Teacher was established during the course of His ministry, in that proportion did He reveal His various doctrines. Hence He taught more truths to the Apostles than to the disciples or the multitudes ; and He went on progressively even with the Apostles, revealing more sublime mysteries and adding to the number of truths communicated, as they advanced in a firm and rooted belief in Himself as their Divine Teacher. He thus laid the ground or basis of supernatural Faith, viz. : belief in the claim of a Divine Teacher. Observe this, moreover, that He left none of His Divine Truths to be accepted or not according to preference, choice, caprice, or private judgment and reason. His followers must either be with Him *entirely*, or leave Him. There was no "mental and moral freedom" to be urged against the claims of a Divine Teacher. They were free to go away and they were free to stay ; but not free to stay with Him *and* at the same time to disbelieve Him (Jo.

* *Matt.* xxvi. 54 ; *Luke* xxiv. 25, &c. ; *Jo.* v. 39, 46 ; *Matt.* v. 17 ; *Luke* xvi. 16 ; *Jo.* i. 17 ; cfr. *Gal.* iii. 23, iv. 4 ; *Eph.* i. 10.

† *Matt.* iii. 16 ; xvii. 2 ; *Jo.* xii. 28 ; *II. Pet.* i. 16, &c.

vi.) Each doctrine was to be accepted by mind and heart, with the entire soul, not because it commended itself to *reason* (though it could never *contradict* reason), or to the feelings, or to the refined taste of culture, or to worldly happiness, or to political expediency. No other motive of credibility or submission was put forward or allowed but that of the authority and veracity of the Divine Teacher. Having thus laid down the basis of Faith, He expounded His doctrines; and then provided for their permanent and unbroken tradition through future ages by founding a Church which was to be their Guardian and Interpreter.

V.—HIS CHURCH FOUNDED AS A DIVINE TEACHER ON THE SAME PRINCIPLE AND PLAN.

The Church founded by Christ is an organisation composed of a Divine and human element. The human element falls under the cognisance of the senses, and by its perceptible presence the Church becomes a visible institution. Under the human and visible is contained the other element which is Divine. Such is your Faith as to the component parts of the Church.

1. Let us now inquire upon what grounds the Church is described as a *Divine* Teacher, whom all are called upon to obey. *First*, because Christ Himself founded its visible constitution. He created it a true and perfect Society or Kingdom, distinct from the Civil Power and independent of it, with full authority in the triple order (as needful for a perfect kingdom)—legislative, judicial, and coercive. He was Himself the King (*Luke* xxiii. 3). When He withdrew to His

throne above, the constitution remained behind intact. He left a visible Vicar in His place, to be, like Himself, the centre of unity and jurisdiction, to rule and govern, to feed and teach in His name to the end of time.*

2. *Second*, because Christ was the Founder not only of its constitution and external form, but also of the inward principle upon which it should move and act; that is to say, the relation it was to enter into with the human reason and will. He thus endowed the Church with the same Divine teaching authority which He possessed Himself, and exacted from all men a corresponding obedience to its teaching, just as though it spoke with His own sacred lips.

He spoke of *it* precisely as though it were *Himself*. This is seen (1) in the remarkable fact that the severest threats pronounced by our Lord against the disobedient in Faith were uttered not against those who refused to receive the words that fell from His own lips, but from the lips of His Church. "He that despiseth *you* despiseth Me." "If a man will not hear the *Church*, let him be to thee as a heathen;" he that believeth not the Church's preaching shall be condemned (*Matt.* xviii. 17, *Luke* x. 16, *Mark* xvi. 16).

It would appear as though Jesus Christ looked upon Himself as (what He was indeed) the *extraordinary* Divine Teacher, but upon the Church as the Divine Teacher in *ordinary*. He was therefore mild in His threats upon those disobedient to Himself during the years of His ministry, but terribly explicit in

* *Matt.* xvi. 18, 19; *Luke* xxii. 31, 32; *John* xxi. 15, 16, 17.

His denunciation of all who should disobey that Divine Teacher which He founded and endowed, as we shall see, and then sent to accompany mankind through the centuries.

It is (2) abundantly clear that the Apostles thoroughly understood their Lord's meaning, and exercised the right of the teaching authority with which He had invested His Church. This comes out in nearly all their writings. For instance: "We have the mind of Christ." "For Christ we are ambassadors, God, as it were, exhorting by us." "*We* are God's coadjutors, you are God's husbandry, you are God's building." "We have received grace and apostleship for obedience to the Faith in all nations." "Though an angel from heaven preach a gospel to you besides that which *we* have preached, let him be anathema." (I. Cor. ii. 16, II. Cor. v. 20, I. Cor. iii. 9, Rom. i. 5, Gal. i. 8, Rom. x. 14, xv. 18, I. Tim. i. 11, Acts i. 8, xv. 7, 8, &c.)

A distinction is to be borne in mind—the Divine Teacher, Christ, revealed his *own* doctrines, whereas the Divine Teacher, His Church, *makes* no revelation, but guards and interprets with infallible truth the doctrines revealed by her Founder. "You shall be my *witnesses* unto the uttermost parts of the earth" (Acts i. 8).

This fundamental principle established by our Lord as the fit and only relation to exist between the Divine Teacher and mankind continues as it began to this day. The Lord did not start upon one system and break off into another. He did not begin upon the principle of Divine Authority on the one side and of

the "obedience of Faith" on the other, and then substitute for Divine Authority human reason and human conscience, and bid every man do that which should seem good to him in his own sight. The Lord is not like to the fickle people that tries on first one system of government, then another; to-day a monarchy, to-morrow an empire, and the day after a republic. The lines upon which He built His system and His Church are permanent, as is proved from Scripture, reason, and tradition.

And now look through all the various systems and forms of worship which torment Christendom, and say in which of them is found the perpetuation of the outward Constitution and of the inward principle we have referred to. So far from being accepted the principle of obedience of Faith to a living Divine Teacher is everywhere rejected with horror, and a favourite statesman of the world denounces it as "the forfeiture of mental and moral freedom." The Catholic Church therefore alone presents to a rebellious world the character and credentials of the Church of Jesus and of the Apostles.

3. *Next*, the Church is Divine not only from having received from her Founder a Commission of Authority which is altogether of a superhuman and divine character, but she is Divine by her twofold divine, essential and constituent element; viz:—(1) the perpetual presence of CHRIST Himself with her teaching and baptizing not merely during the apostolic age but "*all days even to the consummation of the world*" (Matt. xxviii. 20, cfr. Jo. xx. 21, Mark xvi. 15, 16; Matt. xvi. 17, 18, 19, Acts i. 8); and (2) "the abi-

ding" habitation within her of the HOLY GHOST. "I will ask the Father, and He shall give you another Paraclete, that He may *abide with you for ever*, the Spirit of Truth" (Jo. xiv. 16, cfr. Jo. xiv. 26, xvi. 13).

You will not fail to observe, dear brethren, how instinct the Church was from the very beginning with the consciousness of possessing, literally, substantially, and efficiently these two Divine elements; how her belief was absolute and unshakable in these two stupendous promises made by her Divine Founder—that He Himself would continue WITH her teaching, and that the Holy Spirit of Truth should "COME and ABIDE WITH her FOR EVER."

See too how the early Church fixed its mind upon the inseparable union of this "Divine" *with* the "human" element. Take first the direct and personal relationship of the Church with Christ. It was years after His ascent into Heaven that the Apostle was insisting again and again on this fact:—"Christ is Head over all the Church, which is His body and the fulness of Him" (Eph. c. i.). Again, "Christ is Head of the Church; He is the Saviour of His body. . . He loved the Church and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself, a glorious Church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. . . No man hateth his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church, because we are members of His body, of His flesh, and of His bones" (c. v.) (*Cfr.* Col. i. 18; Eph. iv. 4-5; I. Tim. iñ. 15; Jo. x. 16, &c., &c.)

4. And *lastly*, take the relationship of the Church with the Holy Ghost, as described in the authentic history of the Church. From the day of Pentecost she has been full and overflowing with the consciousness of His Divine presence "abiding WITH her," and that "FOR EVER." Christ had distinctly and frequently promised that He would send the Person of the Holy Spirit after His Ascension. And then, lo! the Holy Ghost came ten days after the Ascension, (Acts ii. 2; Jo. vii. 38-9; xiv. 16; xv. 26; xvi. 7, 12). He came to discharge His mission (1) of teacher; (2) of strengthener and (3) of sanctifier through a mode of habitation. With Him came into the Church the fulness of infallibility in teaching truth, the power of the seven sacraments, and the permanence of the mysteries of grace and sanctity. What the visible presence of Christ had been to the Apostles, that after the day of Pentecost was the Holy Spirit to be to the Church, not for three years, but to the end of time. He was our Lord's Successor, but His dispensation was more glorious. Hence, if you read the history of the Church after the Feast of Pentecost, as recorded in the Acts of the Apostles, you will be struck with the natural way in which the Holy Ghost is mentioned just in the places and at the times and in the manner in which our Blessed Lord is mentioned in the Gospel. "They were all filled with the Holy Ghost" (Acts ii. 4, iv. 31). "Peter said, why hath Satan tempted thy heart to lie to the Holy Ghost?" (Acts v. 3). "Why have you agreed together to tempt the Spirit of the Lord?" (Acts v. 9). "Look ye out seven men full of the Holy Ghost" (Acts vi. 3). "Stephen, a man full

of the Holy Ghost " (Acts vi. 5). " You always resist the Holy Ghost " (Acts vii. 51). " He being filled with the Holy Ghost, looked up steadfastly to them " (Acts vii. 55). " They prayed for them, that they might receive the Holy Ghost " (Acts viii. 15). " They laid hands upon them, and they received the Holy Ghost " (Acts viii. 17). " Brother Saul, be filled with the Holy Ghost " (Acts ix. 17). " The Church walking in the fear of the Lord, and filled with the consolations of the Holy Ghost " (Acts ix. 31). " The Holy Ghost fell on all them that hear the word " (Acts x. 44). . . .

" The grace of the Holy Ghost was poured out upon the Gentiles also " (Acts x. 45). " The Holy Ghost fell on them as on us in the beginning " (Acts xi. 15). " You shall be baptized with the Holy Ghost " (Acts xi. 15, 16). " The Holy Ghost said to them, separate me Saul and Barnabas. . . . So they being sent by the Holy Ghost, went to Seleucia " (Acts xiii. 2, 4). " And the disciples being filled with joy and the Holy Ghost " (Acts xiii. 52). " God . . . giving unto them the Holy Ghost as well as to us " (Acts xv. 8). " It hath seemed good to the Holy Ghost and to us " (Acts xv. 28). " They were forbidden by the Holy Ghost to preach the word in Asia " (Acts xvi. 6). " And when Paul had imposed hands on them, the Holy Ghost came upon them " (Acts xix. 6). " The Holy Ghost witnesseth in every city to me, saying, &c. " (Acts xx. 23). So impressed was the early Church with this truth of the *abiding* presence of the Holy Spirit, that St. Peter declares to Ananias and Sapphira that in telling a lie to him as head of the Church " (Acts v. 3), " they had lied to the Holy Ghost. " And at the

General Council of Jerusalem, over which St. Peter presided, the decree passed seemed to run quite naturally in these words:—"It hath seemed good to the Holy Ghost and to us" (Acts xv. 28). And when St. Paul was about to leave the Bishops of Ephesus, he said to them, "take heed to yourselves and to the whole flock over which the *Holy Spirit* hath placed you Bishops to rule the Church of God" (Acts xx. 28).

The presence of the Holy Ghost in the Church is as heavenly fire in an earthly element. So that the Apostle described the Catholic Church with literal exactness as "one body and one Spirit" (Eph. iv. 4).

It would be easy to quote similar allusions from all the Epistles, if we have not yet learned this truth:—that the Apostles seemed to consider no duty more urgent upon them than to keep perpetually and most prominently before the minds of their followers the presence of a Divine Life, animating the Catholic Church; the *human* element seems to pass almost out of mind in the reiterated insistence upon the claim of the Divine.

VI.—THE ROMAN CATHOLIC AND APOSTOLIC CHURCH THE DIVINE TEACHER.

1. A stranger may fairly inquire for the marks whereby he may know the Church to be the Divine Teacher. It would certainly be to do violence to his reason to call upon him to submit to her authority without convincing proof of her claim to his obedience; and this fact the Church so thoroughly recognizes that she permits no Priest to receive a convert

into the Church unless he is satisfied that he has been *convinced* of her right to his submission. So guarded is the Church on this score, that no Priest can admit an adult into the Church without a *special faculty* from his Bishop for that purpose. And if any one has had experience of the practice in Rome, he will know, perhaps to the cost of his patience, the number of formalities (we believe five in number) to be gone through and of permissions from different quarters to be obtained, before a convert can be admitted into the Church. People judging superficially would say that Rome thus actually puts difficulties into the way of conversion, instead of grasping for converts, as men say she does. The reason of all this is, that the Church must satisfy herself that the catechumen has been *reasonably convinced* of her Divine character. Has the Church, then, any marks whereby you may know her to be the Divine Teacher; and if so, what are they? She has her marks, just as Jesus Christ had His marks. We have already, in an earlier part of this letter, briefly referred to the marks or proofs which our Lord considered sufficient to convince the Jews of His claim to their submission; we must now refer to those of the Church with equal brevity. Your Catechism mentions them most compendiously. "She is One, she is Holy, she is Catholic, and she is Apostolical." Bellarmine gives fifteen marks whereby the reason may be convinced of the authority of the Church. But, you may object that men will deny her marks one after the other. But they equally denied the marks offered by our Lord of His Divinity, one after the other. They denied His most conspicuous

mark or character, that of sanctity : saying by " Beelzebub He casteth out devils ;" He " hath a devil ;" He is a " blasphemer," a " deceiver," a " liar," a " sinner : " —the Civil Power even attempted to deny His resurrection, and said that the disciples had stolen away His body whilst the soldiers slept. Be not astonished, therefore, if men deny the proofs of the authority of the Church of God, since they denied the proofs of the authority of Christ. But bear this further point well in mind. You have need to do so : the proofs or marks, though they address themselves to the reason and conscience, will never inspire Divine Faith unless " the Father " also " draw " them*—" Faith is a gift of God."

2. We can add only one further word on this part of our subject—viz., that the proofs of the Divine character of the Church are more luminous even than those of the Divinity of Christ, because we have, *plus* those of His Divinity (and therefore of His power and veracity), the experience of the fulfilment of His promises to His Church. The history of eighteen centuries of plotting against the Church and of persecution of every kind on the part of the powers of hell and of the world for the purpose of destroying that sacred edifice which He built upon a Rock, is the strongest historical proof of her Divine origin. And if to the evidence of the history of persecution without, you add the history of her life within—the exemplary and unbroken succession of her Pontiffs, the fruits of her sacraments, of her teaching and direction in the saints of every age, her martyrs, her miracles, and even the temporal benefits

* *Jo.* vi. 44 ; *Eph.* ii. 8.

she has scattered among men, as with queenly grace she proceeds upon her Divine and Spiritual mission,—you will have a *cumulus* of historical proof such as the Christians of the early Church had nothing to compare with, and without which they still became converts, and gladly laid down their lives as a testimony.

The history of the Catholic Church is a fact at least as credible as the history of the world, and its history corroborates the perpetual existence of his *Divine* as well as of its *human* component. Taking in thus the testimony of history, we may say, only with greater precision of Catholicity, that which Butler's *Analogy* (Part II. ch. vii.) says of Christianity, that its evidence is "a long series of things, reaching, as it seems, from the beginning of the world to the present time, of great variety and compass, taking in both the direct and the collateral proofs, and making up all of them together one argument; the conviction arising from which kind of proof may be compared to what they call *the effect* in architecture or other works of art; a result from a great number of things so and so disposed and taken into one view." The evidences for the claim of the Catholic Church to our submission are therefore greater and more numerous to-day than they were when it first issued forth from the Upper Chamber in the morning of the Descent of the Holy Ghost.

VII.—INFALLIBILITY OF THE DIVINE TEACHER.

1 —It is furthermore clear to us that this Church, this Divine Society, this Spiritual Kingdom, created by Christ and ordained to last to the end of the world,

and to claim the submission of every soul must—in order to accomplish her work without violation of the human reason and conscience,—possess not only a Divine authority, but the endowment also of a teaching infallibility in Faith and Morals.

Look around you, brethren, and see who lay claim to possession of this gift ; positively there is not one but the Roman Catholic and Apostolic Church. She alone claims it as her Divine prerogative.

For 1800 years and more has she taught the doctrine of her supreme authority and doctrinal infallibility ; but never till the Vatican Council did she *define* her infallibility by a *dogmatic decree*. And wherefore this strange long *absence* of a definition of her fundamental character ? For the same reason that the decree passed in the first Council of Jerusalem, occurs in the fifteenth chapter of the Book of *Acts*, and not in the second or the third ; that is to say, for this simple reason, that the Church makes her decrees and definitions according to times and circumstances ; or, in other words, according to the need. She had never defined her infallibility before the Vatican Council, because never had a Catholic, even a Gallican, denied it. Wherefore, then, its definition at the Vatican Council ? Because of a local and transient error, touching the *condition*, not of its existence, but of its exercise. That error maintained that the definitions of the Sovereign Pontiff are indeed infallible, but only after *subjection* to the assent of the Episcopate. This was the Gallican phase of error, which under royal patronage received a form in 1682, and was adhered to by some 33 or 34 Bishops convened by Louis XIV. out of over a hundred

of the French Episcopate. It was at once treated as an error; but it lingered locally, under the patient toleration (*not* approval) of the Pontiffs, till the meeting of the General Council. It was then expunged for ever by a dogmatic decree on Infallibility. That decree, as you are aware, was made by the Pope in General Council (the largest but one ever held) and it is therefore, even upon the most extreme of Gallican theories, binding upon every Catholic, under pain of heresy and damnation. The Catholic Church, then, has once more been declared the Divine Teacher of the world, by the Definition of the Infallibility of her Visible Head.

2. And now, brethren, very briefly, as to the extent of ground covered by the Vicar of Christ's infallibility in Faith and Morals. It is defined that the ground is co-extensive with that covered by the infallibility of the Church herself. It is of Catholic and Divine Faith (that is to say, it is a term of Catholic communion) that it includes the whole deposit of Revelation; and, according to the teaching of theologians, it is theologically certain (and can be also held, as we ourselves hold it, to be of Faith), that it includes all those unrevealed truths which so touch on the deposit of Faith as that Faith and Morals cannot be guarded and infallibly interpreted without an infallible discernment of such truths.

The following is the Definition of the Council:

"Wherefore, faithfully adhering to the tradition received from the beginning of the Christian Faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving,—we teach and define that it is a dogma divinely revealed, that the Roman

Pontiff when he speaks *ex cathedrâ*,—that is, when in discharge of the office of Pastor and Doctor of all Christians by virtue of his Supreme Apostolic authority, he defines a doctrine regarding Faith or morals to be held by the Universal Church—by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding Faith or morals: and, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.

“And if anyone—which may God avert—presume to contradict this our definition; let him be anathema.”

3. As a term of communion, this definition must be interpreted strictly and literally, and, as you will perceive, it refers only to Definitions *ex cathedrâ*; that is to say, it does not include the Pope's utterances as a private Doctor, his opinions as a theologian, or the exercise of his directive, discretionary, and administrative authority in the affairs of individuals or of the Church at large. It refers solely to (1) solemn definitions of *Doctrine*; (2) regarding Faith or Morals; (3) uttered by virtue of his supreme Apostolic authority; (4) in discharge of the office of Pastor and Doctor of all Christians; and (5) with the intention of binding the Universal Church. Bear this definition and its conditions well in mind and you will be able to answer at once nearly all objectors. It is not hard to believe that Jesus Christ, having confided His entire Flock to the care of Peter, should have “confirmed *his* faith” for the sake of the Flock: rather would it be hard to believe that

He had left him without a "divine assistance" in the midst of the powers of earth and hell.

O Vicar of Jesus Christ on earth! thou art then our incomparable Shepherd-King, our Priest and Prophet. The care of the entire Flock of Christ is upon thy soul. On thy placid brow is the triple crown of Charity, Truth, and Power. Upon thy shoulder rest the keys of Heaven. Of all kings, thou alone art by right Divine the first, the highest, and the oldest. All are thy subjects * within the order over which thou rulest. They may despoil thee of thy earthly trappings, but they can never uncrown thee. They may close upon thee as a prisoner, but they can never reduce thee to their subjection.

4. Be not deceived, dear brethren and children, be not deceived. It is not the Church as a congregation that the world hates with a fiendish hatred. It is not this or that or the other doctrine—the Immaculate Conception, the Invocation of Saints, the Holy Mass, or the Seven Sacraments. The real gravamen is not in these. It is the perpetual presence of a Divine Teacher, teaching with authority and infallibility; preaching penance to a sinful world lest it should perish in eternal flames; rebuking error in every form, as the faithful Guardian of the Law of God.

The Vicar of Christ stands up to the world as Elias

* A king is "*subjectus ratione peccati, not ratione dominii,*" as Boniface VIII. says, *i.e.*, the morality of all acts, political no less than private, are subject to the Supreme Judge and Guardian of the Divine law. The same Pope also says, "*in nullo volumus usurpare jurisdictionem regis,*" cfr. the Bulls *Ausculta, Fili,* and *Unam Sanctam*; also cfr. *Hist. of Church*, by Döllinger, vol. iv., and *Introd. Lect. on Mod. Hist., Lect. v.*, by Dr. T. Arnold.

"stood up" to Achab. "*I have not troubled Israel,*" said Elias, "*but thou and thy father's house who have forsaken the commandments of the Lord*" (III. Kings xviii. 18). He corrects and rebukes it for its transgressions as the Baptist condemned the King. The world may call him, as it called Paul, "*a pestilent man and raising seditions*" (Acts xxiv. 5); it may cast him and those who are with him, like Peter, into prison, for their allegiance to their Divine Redeemer. This is *precisely* our Lord's forewarning. It is *precisely* on account of your *spiritual allegiance* that "*they will lay hands on you and persecute you; delivering you up to synagogues and into prisons; dragging you before kings and governors for My sake*" (Luke xxi. 12.)

And our Lord added encouragement to the prophecy—"This shall happen unto you for a testimony"—a testimony to the Law of God, and for a crown of eternal life. Wonder not, therefore, if men hate the Vicar of Christ. It is meet they should; they smote Jesus on the cheek and called Him *seditions*, a *blasphemer*, and *possessed by devils*; they crucified Him for His *teaching on the allegiance* due respectively to the Spiritual and Civil Power.

5. And now, dear brethren and children in Christ, we must add a word, which saddens our heart. A heresy has been set up against the Vatican Council, as one was set up against every other Council that the Church has held. It is that of the little sect of Döllingerites, which takes its name from its unhappy founder. As plants are propagated by slips, so has the heresy been brought to England by a slip taken from the parent plant. It is well known that one object of

Mr. Gladstone's pamphlet was to create division among English Catholics and to stimulate the growth of the new heresy. Some three or four Catholics have responded by name to his melancholy invitation. Their names are familiar to us all as having once and again on former occasions spoken in the spirit of rebellion against the Church's authority or her definitions. Only one of these was in any way a spiritual subject of our jurisdiction, and towards him we have acted as it became our duty. Meanwhile we make known to you, beloved children in Jesus Christ, who are our joy, because among you we know of none who has renounced his faith, that any person, be he of high or of low degree, impiously denying the doctrine of the Immaculate Conception of our dear and ever Blessed Virgin Mother, or the definitions of the Vatican Council, has made shipwreck of the Faith, is excommunicated from the Church of God, incapable of receiving the Holy Sacraments, even in the hour of death, unless previously he truly repent in his heart, and promise to repair, as far as he may be able, the scandal which he has given.

VIII.—SOME COUNTS OF ACCUSATION.

1. We have hitherto dwelt upon the *Divine* element of the Church. She has also a *human* one. And unless we look this fact well in the face, we shall not be able (1) to give a complete answer to the charge of hostility to mental freedom which Mr. Gladstone has brought against the Church of God, or (2) to expose the worthlessness of the objections raised against infallibility, by

those who collect and catalogue the human sins and errors of some of her children.

First, then, with regard to the charge of mental slavery brought against the Catholic Church, in reference to the truths of religion ; for as the natural sciences are not her domain, we need not touch upon her relation to these, further than to say that her children are absolutely free to study them, guided by this self-evident principle, that facts in science can never conflict with revealed truths, and that no theories can be accepted as scientifically true which are clearly contrary to the truths of Revelation. Our God is a God of Truth.

From what has been said about authority, it may be inferred by a non-Catholic that the Church crams her teaching down our throats without reason or explanation of any kind. There could not be a greater misapprehension of the fact. Truth can be received only by the intellect, and therefore the Church invites the keenest attention and action of our intellect to her teaching. Reason is not the *motive* of credibility in Divine Faith, but the Veracity of God revealing and of the Church witnessing to the truths of revelation. We stand in absolute need of a Divine Teacher to secure this *motive*:—this is not a gag to reason or conscience. The certainty of Faith is of a higher kind than the certainty of unilluminated or mere natural reason.

To those, then, who assert that our obedience to the Church must necessarily restrain and fetter reason, we reply (1) that we never heard that the axioms and rules of Euclid, or the fixed rules of any science, were considered to fetter the intellect or restrain any reasonable

freedom of discussion and investigation. And it is precisely the same in the science of religion or theology. The decrees and definitions of the Church are the fixed points, without which there could be no certain science of theology. The liberty which the world pleads for in matters of morality and religion is the liberty to put black for white, and light for darkness, according to the inclination or passion of each one; but this is the license of error and the bondage of confusion.

We reply (2) that no science has ever presented a wider field for study and for the operations of human reason than Catholic philosophy and theology. And no science in the whole course of its career can produce an array of intellectual works to be compared for number and variety, for depth of thought, consistency, argument, and interest, to the theology of the Church. When the world, or any of its sects, can produce a S. Augustine, a S. Thomas, a Suarez, and a Bossuet among the writers upon *their* views of the moral and Divine law, it will be time to ask whether submission of mind and heart to a Divine Teacher is a "surrender of mental and moral freedom." It is matter of history that the study of the Catholic Faith has rapturously engaged the reason and heart of the noblest natures and deepest intellects that the world has ever known. Without the golden rules of *sentire cum Ecclesia* and of submission to her infallible definitions, these intellectual giants would have wandered like comets, and have been lost to the Church and to the world. But, following these two rules there is no one, be he layman or priest, who may not devote, and this with the blessing of the Church, all his powers of intellect, all

the resources of his soul, to the examination, elucidation, and development of the truths and mysteries of religion. Nor is there a doctrine taught by the Church on which she does not engage the sublimest intellects of her children. She has no fear of reason. She knows and has defined that Revelation cannot contradict reason, that the truths of the supernatural cannot be in contradiction with those of the natural order.

We reply (3) that the Church has shown her respect for the dignity of human reason by the condemnation of all those theories which, by unduly limiting its power and value, seemed to dishonour and degrade it. She has ever been the jealous guardian of the dignity of human reason.

2. We may here be permitted to make a short digression from the immediate subject of Mr. Gladstone's pamphlet to another, closely connected with it. If we speak of it at all it must be under the heading of the *Human* element of the Church. You know that owing to the Church being compounded of a human as well as of a Divine element, her children often present to the world the spectacle of sins and scandals. One of the twelve Apostles became a thief and a Deicide, and one of the seven Deacons a heresiarch. Differences of smaller moment arose among the Apostles and founders of various churches, as between Paul and Barnabas. In one part of the world you may hear of a nation sunk in corruption, or of a people tinged with rationalism. At times the sins of priests, bishops and even Popes will be a scandal. But none of these human things can shake your faith in an Institution

which is Divine. If they could, it would only prove that you had not based your faith upon its only true and sure foundation.

The Church has been compared to the field sown by "the good man" with wheat, and by "the enemy" with cockle, and to a net gathering in all manner of fishes (*Matt.* xiii.).

Upon this general principle then you will be able to interpret the value of two scandalous letters by Lord Acton, which have been published in *The Times* newspaper in connection with Mr. Gladstone's attack upon the Church. Firstly, then, scandals such as these must come. The noble author assured the world that he was induced to make his historical revelations against S. Pius, Fénelon and others, in the cause of truth. We say nothing of the loyalty or tenderness of a son towards his mother who, upon the occasion of her being grossly and unfairly attacked, should join with her assailants in exposing her frailties. The fact that she possesses an undying life and can bear yet crueller treatment can scarcely mitigate our estimate of the conduct of such a son. He strikes, but professes that he *cannot* kill.

The Times has described the charges brought against saintly members of his Church by Lord Acton, as "overwhelming." *The Pall Mall Gazette* could see only "three courses open to Catholics;" to *refute* them (a task it considered Catholics unequal to), or to *deny* the facts by an act of authority (!), or to *approve* them. There is yet a fourth course possible to one who distinguishes between impeccability and infallibility, and that might be to admit and regret them.

This last course, however, is by no means necessary. We are not ourselves capable of the task of refuting the alleged statements, being neither sufficiently versed in obscure history, nor having the sources of history within our reach. But it appears that the refutation of Lord Acton's various charges is forthcoming.*

Be on your guard, dear brethren, against accepting strange and unknown tales of scandal until they are proved. Ask upon what evidence they rest; whether upon that of eye and ear witnesses, or upon hearsay; whether upon the testimony of men of unimpeachable veracity and disinterestedness, or upon that of intriguers, courtiers, diplomatists, or politicians of more than doubtful character.† Ascertain whether the evidence may not be a forgery or have been tampered with; whether there be not contradictory evidence adducible, which in a Court of justice might cancel the indictment. Let these and similar enquiries be made and answered before you believe in such statements as have been dug out and paraded by Lord Acton.

3. We now pass on to the main practical difficulty which has been suggested to the English people against your allegiance. It is well that you should have an answer to those who question you in good faith.

"What," they say, "if a conflict take place between the Spiritual and Civil Powers—that is, between the

* See issues of *Tablet*, Nov. 28, Dec. 5, 12, 19, 26, 1874, especially articles on "Lord Acton's evidence," and a letter signed "E.S.K." "Lord Acton and S. Pius V.," "Lord Acton's proofs," and letters signed "W.B.G.J.," "Canon Toole," &c., &c.

† The Duke of Alva characterized Ridolfi, Lord Acton's trusted authority against S. Pius, as "a great babbler."

Church and the Secular Government?—whom should Catholics then obey?

The reply is clear and categorical. (1.) In the matter of the *Divine Law*, we must obey the Divine Teacher—*i.e.*, the Supreme Guardian and Interpreter of the Divine law. The conflict, alas, has often arisen. It arose between the State and Christ, and the State delivered Him up to death; it arose between His Vicar and Nero, and Nero put him to death; it arose between the Church and the Empire, and lasted for three hundred years, and the Empire regularly for three hundred years put the head of the Church to death; and so on in various times and places down to our day, when the martyrs and confessors of the Church are suffering in the Corea, in Tenquin, and Prussia, in testimony to the supremacy of the moral and divine law. The Church is not the maker, but the guardian and interpreter of these laws. She has no discretion but to declare them. She has no power whatever to abrogate them. She must suffer for them to the death.

(2.) If it be in a matter of *purely ecclesiastical law*, the case is different. The Church has always shown herself ready in every age to come to an understanding with the Civil Power, to relax her purely ecclesiastical laws, and sometimes even to repeal them in conformity with State exigencies. All history bears abundant witness to this, and Mr. Gladstone and every statesman who has studied the history of his own time is without excuse if he does not know it. The civil and international law of Christendom from the fourth century to our own has recognized the power of the Church as a contracting party. Witness the concordats freely

entered into at different times with every State in Europe; witness the legates, the nuncios, the plenipotentiaries, and Papal ministers at various Courts. Their mission, their sole *raison d'être*, is to bring about or to continue a mutual, good, and friendly understanding between the Spiritual and Civil Power.

But finally, we are ready to allow that after everything has been said and done, intricacies and entanglements may occasionally occur upon the border land which marks the Spiritual from the Temporal territory. It is so with adjacent States and neighbouring Kingdoms in the same civil order. Human ignorance or human perversity may create a difficulty where the limits meet, and have not been mutually, fully, and clearly agreed upon. To this we reply, that the life and conduct of the Church for eighteen centuries is an ample guarantee for her love of peace and justice. Even where her cause is clearly just, and she cannot without a betrayal of God's cause approve or yield, her appeals are not made to rebellion and the clash of arms, but to the reason and conscience of the human race. Her strength, like that of woman, lies not in physical, but in moral force.

4. Great stress has been laid upon the supposition that the infallibility of the Vicar of Christ forms a political and civil danger.

The Vatican Council, in express words, defines that no *new* prerogative has been made or given. The definition of an *ancient* doctrine,—and Mr. Gladstone himself allows it has been explicitly taught for a thousand years,—cannot create a *new* peril for human society.

Upon this very subject Bishop Milner wrote thus vigorously before the passing of the Act of 1829:—"I was educated in the belief of the Pope's inerrancy. . . . But if the layman, who never fails to ridicule the doctrine in question, is willing fairly to contest it, he knows where to meet an antagonist ready to engage with him. Against one assertion, however, of this writer, which insinuates the *political danger resulting* from the doctrine of *Papal Infallibility*, I will hurl defiance at him; nothing being more easy to show, than that no greater danger can result to the State from admitting the *inerrancy of the Pope* than from admitting *that of the Church itself*."*

But Mr. Gladstone cannot fail to have seen and read the Official Letter Cardinal Antonelli addressed in 1870, in answer to a public Statesman on this very point.

"The subjects (these are the words of the Cardinal) treated of (in the Council) are no more than the exposition of the maxims and fundamental principles of the Church; principles repeated over and over in the acts of former general Councils, proclaimed and developed in several Pontifical Constitutions, published in all Catholic States, and particularly in the celebrated dogmatic Bulls beginning '*Unigenitus*' and '*Auctorem Fidei*,' where all the aforesaid doctrines are generally confirmed and sanctioned; principles finally, which have constantly formed the basis of teaching in all periods of the Church, and in all Catholic Schools, and have been defended by an innumerable host of

* "Ecclesiastical Democracy detected."

Ecclesiastical writers, whose works have served for text in public schools and colleges, government schools as well as others, without any contradiction on the part of the civil authority, but rather, for the most part, with the approbation and encouragement of the same." . . .

"The Church has never intended, nor now intends, to exercise any direct or absolute power over the political rights of the State. Having received from God the lofty mission of guiding men, whether individually or as congregated in society, to a supernatural end, she has by that very fact the authority and the duty to judge concerning the morality and justice of all acts, internal and external, in relation to their conformity with the natural and divine law. And as no action, whether it be ordered by a supreme power, or be freely elicited by an individual, can be exempt from this character of morality and justice ; so it happens, that the judgment of the Church, though falling directly on the morality of the acts, *indirectly* reaches over everything with which that morality is conjoined. But this is not the same thing as to interfere directly in political affairs, which, by the order established by God and by the teaching of the Church herself, appertains to the *temporal power without dependence on any other authority.*" . . .

"Whereas no civil society can subsist without a supreme principle regulating the morality of its acts and laws, the Church has received from God this lofty mission, which tends to the happiness of the people, while she in no way embarrasses by the exercise of this her ministry, the free and prompt action of government.

She, in fact, by inculcating the principle of rendering to God that which is God's, and to Cæsar that which is Cæsar's, imposes at the same time upon her children the obligation of obeying the authority of Princes for conscience sake. But these should also recognise that if anywhere a law is made opposed to the principles of eternal justice, to obey would not be a giving to Cæsar that which is Cæsar's, but a taking from God that which is God's."

Another authority, whose words should carry weight, is the late Cardinal Tarquini, a Roman Professor, and canonist of the highest repute, who was employed in the work of the Vatican Council.

In his *Juris Publici Ecclesiastici Institutiones* published in Rome, he speaks as follows:—"In temporal matters, and with respect to a temporal scope, the Church has no authority over the State. This is proved by reason: For whatsoever is done in temporal matters, having in view a temporal end, is outside the object of the Church. Now it is a general rule, that no society hath power beyond its own scope. And again, it is proved from the teaching of the Church. For Pope Gelasius writes to the Emperor Anastasius: 'As far as concerns the order of civil government, the Bishops of the Church obey thy laws, knowing that thou hast from God thine imperial order.' And St. Gregory the Great writes to Leo the Isaurian: 'As the Pontiff has no right to interfere in the affairs of the imperial household, nor in conferring royal dignity, so neither hath the Emperor, &c.' Hence it follows that the State, although composed of Catholics, yet in temporal matters, and from a temporal point of view, is by no means

subordinate to the Church, but quite independent of her. And when all the Fathers speak of the independence of the State¹ from the Church, their sense is plain." It will perhaps add to the significance and value of this passage to note that its eminent author was one of what Protestants call "an extreme school,"—a son of S. Ignatius Loyola. The Church presents no greater danger to the State now than she has done since 1829; our allegiance, and our relation and duties to the State, have been in no way changed or diminished by the Vatican Council.

But if it be urged that the Pope is made absolute and independent, and that this is a grievous danger; we reply that the Pope is bound by the moral and divine law, by the commandments of God, by the rules of the gospel, and by every definition in faith and morals that the Church has ever made. No man is more bound by law than the Pope—a fact plainly known to himself, and to every bishop and priest in Christendom.* And one of the laws which bind him is the law he has taught by the condemnation of the 63rd proposition in the *Syllabus*, "It is lawful to refuse obedience to legitimate princes and even to rebel against them." And has he not condemned every society that plots against the Civil Power?

We might go further and answer those who taunt us with questions as to our civil allegiance: (1.) by declaring that our allegiance to the Queen is more *entire* than that of Protestants—and to illustrate our meaning, (we hope without disrespect), we might say with

* See further, Appendices A and B.

confidence, that if our Sovereign were to change her religion to-morrow, the allegiance of Catholics would in no sense be impaired, whatever might be the attitude of extreme Protestants and their appeals to the act of settlement. (2.) We might answer by declaring that our civil allegiance is *firmer* than that of Protestants, because it is based not merely on reason and conscience, or the *private* interpretation of the Bible, but also, and more firmly, on the teaching and authority of a Church which is, as we have shewn, by its institution, Divine. In addition, therefore, to all grounds of allegiance professed by our non-Catholic countrymen, we add another, which is most sacred. Beyond these there are no guarantees for our loyalty and civil allegiance that we can either give or even imagine.

5. We commenced this letter with a statement of our general principles as to the obligations of civil and spiritual allegiance; we have shown the Divine constitution and character of our Church, the binding and unchangeable nature of the Divine Law and of every definition made by the Church. And such, as we have exhibited by proofs and documents, is the nature and character of the Vatican Council, that it has added positively nothing to what existed before, beyond the legal definition of old truths.

But what is the theological purpose and drift of the "political" pamphlet which lies before us? Is it seriously to call in question the civil allegiance of English and Irish Catholics? Avowedly not. Mr. Gladstone is good enough to consider them to be better than their religion, to be loyal to their Queen in spite of its laws and tendency. You cannot, and you do not, accept

this more than doubtful compliment. For the Catholic who should say that he was better than his religion, is not far from practical Apostasy. What then is the theological object of the pamphlet? It is a plot with which others are in collusion, and has a German type and origin—a plot not only to sow dissension among English Catholics, but to encourage disloyalty also towards the Vicar of Christ. “Tell us,” the pamphleteer seems to say, “tell us without fear, tell us openly, tell us without declamation, and without ambiguity of words:—What would you do were the Vicar of Christ to attempt to levy war upon the Queen, to command her death, and to destroy this British Empire? Whom could you obey in a struggle between these two powers, each supreme in its order—between the Spiritual and the Temporal Sovereignities? Speak out like men, whilst we stand by and applaud you.”

And you, dear children in Christ, you may reasonably ask this self-commissioned Inquisitor, by what right, by whose authority he approaches you with these insulting questions in his mouth? Has your civil allegiance been called into doubt in the Cabinet, or in the Legislature, or in the civil tribunals of the country? Then why submit to its being questioned by one who has not even the plea of being a minister of the Crown?

The object is not to strengthen your *civil* allegiance, which needs no tonics, but to weaken your *spiritual* fidelity, or if this cannot be, then your tender reverence, your love and honour for the great Spiritual Father of Christendom. ‘But tell us, he still urges, What would you do, or at least what would you *think*, if Pius IX.

were to invade this island ; or to launch a thunderbolt against your Queen ?'

A faithful Catholic and a loyal subject would resent this political catechizing as though it were publicly inquired of him—What would be his behaviour towards his mother were she to misconduct herself in public?—were she guilty of such and such acts? As we have every natural reason to love the honour of our mother, so have we every supernatural reason to shield the honour of the Vicar of our Lord, and to decline to entertain his enemies with a discussion on the remotest of possibilities, or the foolishest of follies.

But we have another and even a graver answer than this, drawn though this be out of the heart of man. The Apostle Paul shall reply. He shall reply to Mr. Gladstone in words of repeated warning. He has need of them to-day. "Avoid," he says, "foolish questions and contentions and strivings about the law, for they are unprofitable and vain" (*Tit.* iii. 9.) "Avoid foolish and old wives' fables, and exercise thyself unto godliness" (*I. Tim.* iv. 7). All these "profane and vain babblings" "minister questions rather than edification of God which is in faith. Now the end of the commandment is charity from a pure heart and a good conscience and an unfeigned faith, from which things some going astray, are turned aside unto vain babbling ; desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm. But we know that the law is good if a man use it lawfully" (*I. Tim.* i. 4, 5, 6, 7, 8).

But if Mr. Gladstone shall insist with pertinacity, we will reply to him once more and ask him to point

out the passage in which our Divine Lord cautions men against submission to the Spiritual Power? Did He caution them *against* submission because individuals in authority might make mistakes? Even of the Scribes and Pharisees, hateful as they were in His sight, He said "all things whatsoever they (seated on the chair of Moses) shall say to you, observe and do; but according to their works do ye not" (*Matt. xxiii. 3.*) Is, then, obedience to Spiritual authority a danger to be apprehended now?

And shall we at this hour of the day,—with our Spiritual Father and Teacher in prison, because he has "loved justice and hated iniquity," and remains among the Sovereigns of Europe the only great column of truth and justice, as well as of unfailing charity,—shall we contemplate him as running counter to the Law of God and to the definitions of the Church, in order to gratify Mr. Gladstone and others, whose *end* is neither edification nor our civil allegiance, but "foolish questions and contentions and strivings about the law?"

No, you will be faithful to your Queen and you will be faithful to your Pope. There can be no antagonism between the works of God, unless the sin of man create it.

6. The subject of the deposing power of the Pope has been brought forward again by Mr. Gladstone and others; not, however, as though it formed a practical danger to any existing State, however wicked. The question whether this power comes within the authority bestowed upon St. Peter and his successors is purely speculative. It is no matter of Catholic faith, and is properly relegated to the schools. But this we must

say, to fear the result of this purely speculative question is scarcely consistent with the common sense of a practical people, like the English. It would form as useful and seasonable a subject of discussion at the present day as it would have been at Jerusalem or Rome, had the *quid nuncs* of those days sat down to examine whether Peter, when "sleeping between two soldiers, and bound with two chains" (Acts xii.), could have deposed King Herod; or whether, when he lay in the nethermost prison of the Mamertine he could have dethroned the infamous Nero. To these passing observations we will add,—

(1). That there is no mention of this power in the *Syllabus* or in the *Enchiridion Symbolorum et Definitionum Fidei*.

(2). That no one has ever breathed the idea of Pius IX. exercising it, even in the case of King Victor Emmanuel.

(3). That when, in the centuries of undivided Christendom, it was used at the request of the oppressed against their wicked and unjust oppressors; it was used very seldom; with great formality; after fruitless admonitions and invitations to amend; as an act of justice; and finally its execution was left entirely to the people.

When Mr. Gladstone, as Prime Minister of the Crown, introduced a Court of Arbitration to settle international differences, he unconsciously justified this principle, that in the proper constitution of human society there is a need of a Supreme Judge in the cause of justice "by which kings reign."

(4). During this century over thirty Sovereigns have

been violently deposed by factions of their subject populations. Is it a question whether Sovereigns have gained by the exchange of the Supreme Tribunal of the Pope for the supreme tribunal of the mob? or whether civil allegiance is more sacred and inviolable now than when united Christendom carried the Vicar of Christ in triumph as the Supreme Arbiter and Judge of Israel?*

(5). Lastly, we would respectfully observe that those who are so sensitively tender at the mention of the indirect deposing power of the Pope (though it will never, as we believe, be exercised again), on the ground that religion has no right to trench on the civil authority, would do well to remember, that were the Sovereign of this Empire—including from 9,000,000 to 10,000,000 of Catholics—to change her religion for that of the Catholic Church, she would thereby, *ipso facto*, cease to reign, and be deposed. So that it would appear that the principle of the authority of religion, even in civil matters, is admitted in the British Constitution, which lays down that an English sovereign who does not profess the Protestant religion is unable or unfit to reign.

7 . Does any one object that in consequence of the Vatican Council, or of their Religious Creed, Catholic electors or members of Parliament are not free to vote as they please, or that their political freedom is curtailed by their Church?

Mr. Gladstone has not raised this question in terms, but he has covertly implied it. You, brethren, can give the answer, You are as free as others to follow

* See Appendix C.

your reason and conscience in the discernment of the moral character of the various political questions which come before you. To say that your conscience and reason are illumined by the general principles of Catholic Faith and morality, is simply to say that you are Catholics. But in their particular application in common political life you are each one of you as free to judge and act as any Protestant. You know, from your own experience, how free you are in all matters of simple politics. When we ourselves think it right to lay before you our view of a political measure, you are neither bound nor expected to adopt our view if your conscience and reason think us mistaken. But is not the Pope brought in on every occasion? This is part of the "great Protestant Tradition" of Exeter Hall, which believes the Pope to be a *Deus ex machinâ*, and a good Catholic, a knave, or a fool.*

But at least it will be admitted that the Catholic vote helped to throw out the Gladstone Government.

We fully admit the allegation. It is perfectly true that the Irish Catholic members and many Catholic electors in England indirectly, contributed to the defeat of a Government with which, on most points, they had been in sympathy. They acted, each one freely and upon his own choice, in the application of a Catholic general principle, viz., that Education *must be* Religious. Mr. Gladstone resents their choice in differing from himself,—*hinc illæ lacrymæ*.

8. The Catholic Church is charged with statements made by English and Irish Prelates prior to the pass-

* See Appendix D,

ing of the Catholic Emancipation Bill ; statements which could not, indeed, be made now in all respects, but which Mr. Gladstone tells us "powerfully operated on the open and trustful temper of this [English] people to induce them to grant . . . the great and just concession of 1829." We are perfectly ready to undertake the defence of these Prelates, and that upon the most solid grounds ; but it need not be now.

If, however, they be accused of minimising doctrine, what shall we say of the reservation, the minimising of history, practised "on the open and trustful temper of the English people," by Mr. Gladstone, in his "Political Expostulation?" He has been pleased to ignore the real motives upon which the Catholic Emancipation Bill was passed, in order to attach a stigma upon the good faith of the Catholic Church towards the English people. These real motives must have been present to the mind of a Statesman living in the very light of the history of his own time ; but they will not be present to the mind of, they will never have been even heard of by, millions among whom this political, "No Popery" pamphlet is being industriously circulated at reduced price.

In order, therefore, that the facts which led to your Emancipation may be present at least to your mind, we venture to lay before you the following extracts from well known historical authorities :—

In the *Memoirs by Sir Robert Peel*, (London, John Murray, 1856), Part I., pp. 365, 366, we read :—

"I do solemnly affirm, . . . that in advising and promoting the measures of 1829, I was swayed by no fear except the fear of public calamity, and that I

acted throughout on a deep conviction that those measures were not only conducive to the general welfare, but that they had become imperatively necessary in order to avert from interests which had a special claim upon my support—the interests of the Church and of institutions connected with the Church—an imminent and increasing danger.”

See also, pp. 360–362, Peel’s letter to the Bishop of Limerick, in which he enumerates six reasons for the concession, without a word implying that he was influenced by any statements of Catholics repudiating Papal dictation.

To the same purpose is his memoranda on the question, pp. 284–294, and pp. 300–308.

In *The Greville Memoirs* (Longmans, 1874), Vol. I., pr 133, Chapter 4 [1828], occur the following:—

“The success of the Catholic question depends neither on Whigs nor Tories; the former of whom have not the power, and the latter not the inclination to carry it. The march of time and the state of Ireland will effect it in spite of everything, and its slow but continued advance can neither be retarded by its enemies nor accelerated by its friends.”

P. 168, “It was the Clare election which convinced both him (Peel) and the Duke that it must be done. . . . If the Irish Catholics had not brought matters to this pass by agitation and association, things might have remained as they were for ever, and all these Tories would have voted on till the day of their death against them.” Read the whole of Ch. V., pp. 164–220. See also *Guizot’s Memoirs of Sir Robert Peel* (Bentley, 1857).

P. 40, in Sir R. Peel's opening speech, he says :—

“I yield, therefore, to a moral necessity which I cannot control, unwilling to push resistance to a point which might endanger the establishments that I wish to defend.”

Again, read in the *Life of the Duke of Wellington*, by J. H. Stocqueler, vol. II., (1853,) the speech of Wellington, April, 1829 :—

“I call on those who apprehend that danger (viz., to the Established Church) to state clearly whether that danger, on this particular occasion, is more to be expected as resulting from legislation or *from violence*.”

Again, in the *Life and Character of Sir Robert Peel*, by Sir Lawrence Peel, 1860, we have this testimony :—

“Their conduct has been stigmatised as a concession to violence. . . . Concession of this nature to the demands of an excited people, whether of a whole empire or of a part, will be judged from the nature of the demand and the motives of those who yield to it.”

And lastly, we might refer to the *Life of the Duke of Wellington*. By Sir James Edward Alexander, 1840, Vol. II., Ch. x., pp. 439-471.

In his speech, April 2, 1829, Wellington referred to the prospect of civil war as his chief motive for having brought in the Bill, p. 463 :

“If I could avoid, by any sacrifice whatever, even one month of civil war in the country to which I am attached, I would sacrifice my life in order to do it.” See again details, in his speech in reply, p. 468.

9. It is manifestly impossible to treat at length of many details within the compass of a Pastoral letter.

But whilst Mr. Gladstone is flooding* the country with copies of his indictment against your honor and your religion, we must indicate, as it were with the tip of the pen, the character of one more point which is of some importance.

(1.) Mr. Gladstone is as unskilled and unlearned in the scientific and technical language used by the Pastors of the Catholic Church among themselves as he is prejudiced against the Faith itself. Law and Medicine have their own precise terminology and language, and the uninitiated cannot read them. It is so, precisely, with Catholic theology viewed as a science. The Encyclicals and the Syllabus were addressed not to the people, but to the Episcopate, by the Vicar of Christ. Those who have been accustomed to consider Bishops as civil functionaries, religion as an appanage of the State, and to determine doctrine by lay tribunals, may perhaps be pardoned if they forget that, in dealing with the Catholic Church, they have to do with a wholly different order of ideas, and are out of their depth until they have sat under scientific teachers, as Paul at the feet of Gamaliel. It is for the Bishops to expound the true sense of the scientific language of the Catholic Church.†

(2.) While far from saying that the doctrines of the Syllabus are acceptable to the world, or that the world will ever relish them in their entirety until it has been reconverted to the Gospel of Truth, we unhesitatingly

* It is publicly stated that 73,000 copies have been issued up to the present time.

† See the remarkable Pastoral of the Bishop of Birmingham. *Burns and Oates.*

affirm that Mr. Gladstone has so distorted the meaning of the propositions of the Syllabus as to make it a mockery of the Church's doctrine. We are prepared to show that the propositions which have been most misrepresented and misunderstood are to be found *in principle*, like hard-set mortar, in the deep foundations of the Constitution of England.

IX.—CONCLUSION.

From all that has been said we draw these three conclusions :—

1. No human being, or human organization, stands between us and our Civil Sovereign. Conscience, and reason; and the law of God, alone can come between us. A divine, and not a human teacher, interprets for us the law of God. We are not the subjects of a Foreign Power. The Pope, as Vicar of Christ, is to us no more a foreigner than Jesus Christ. Our civil allegiance is undivided and without limit in its own order.

2. They do not "forfeit mental and moral freedom" who are taught by a Divine Teacher. But they are *not* mentally and morally free who, having heard of such a Teacher, do not seek Him, or who having found Him, reject His teaching.

3. Mr. Gladstone "has conjured" up a phantom which it will be well for him if he can "conjure down." On a mistaken plea, and starting on an assumed premise, he endeavours to kindle political and civil hate among the united people of a Great Empire. We do not wish to suppose that he has

done this evil for power or place ; he cannot have done it in the calm of an Imperial Statesman. The judgment of motives we leave to others.

Finally, we feel, dear brethren, no alarm. The discussion of our doctrines, even through contradiction, will further Truth. The English people are not to be duped within a quarter of a century by two Durham Letters. The chief organs of the Press within this Diocese, the men of business in our populous towns, the strength and manhood of a common-sense people, have appreciated the situation. In religion, we are, alas, divided ; but in civil life and mutual confidence we are as *one*. For ourselves and flock we are satisfied to leave the verdict on our allegiance, and on our political and civil conduct to the fair judgment of the English people.

We "*commend you to God and to the word of His Grace.*" (Acts xx. 32.)

"*May the God of hope fill you with all peace and joy in believing ; that you may abound in hope and in the power of the Holy Ghost.*" (Rom. xv. 13.)

"*Walk circumspectly . . . for the days are evil.*" (Eph. v. 15, 16.)

Given at Salford, on the Feast of S. Francis Xavier, December 3rd, 1874, and commanded to be read, in part, in all our Chapels and Churches, and to be circulated, in its entirety, among the members of our Flock.

✠ HERBERT, *Bishop of Salford.*

C. J. GADD, *Secretary.*

APPENDICES.

APPENDIX A.

Dr. von Döllinger on the growth, office, power, limitations and perpetuity of the Papacy.

Let us hear the matured historical testimony of one whom Mr. Gladstone describes as "the most famous and learned living theologian of the Roman Communion, Dr. von Döllinger,"—although he had already assigned to Dr. Newman the place of "the first living theologian now within the Roman Communion." With Mr. Gladstone it seems that Ecclesiastical History and theology are the same, and that a Church Historian is always a theologian.

In regard to the following valuable extracts, we need only point out the strange absence of purely theological statements and arguments; this absence does not invalidate the Professor's testimony,—it will be accounted by some persons to strengthen it—but it leaves his narrative incomplete, and partially accounts for his recent defection.

In the following pages, then, taken from one of Dr. von Döllinger's last publications, "*The Church and the Churches*," (Hurst & Blackett, 1862,) may be seen what Mr. Gladstone calls "the truth and authority of history and the inestimable value of the historic spirit."

"Let us now approach somewhat nearer to the institution of the Papacy, which is comparable with no other; and let us cast a glance at its history. Like to all living things, like to the Church itself of which it is the crown and the corner-stone, the Papacy has passed through an historical development full of the most manifold and surprising vicissitudes. But in this its history is the law which lies at the foundation of the Church—the law of continual development—of a growth from within outwards. The Papacy had to pass through all the changes and circumstances of the Church, and to enter with it into every process of construction. Its birth begins with two mighty, significant, and far-extending words of the Lord. He to whom these words were addressed, realised them in his own person and actions, and planted the institution of the infant Church in the central point—at Rome. There it silently grew, *occulto velut arbor aevo*; and in the oldest time it only showed itself forth on peculiar occasions; but the outlines of the power and the ecclesiastical authority of the Roman Bishops were ever constantly becoming more evident and more prominent. The Popes were, even in the time of the Roman Emperors, the guardians of the whole Church, exhorting and warning in all directions, disposing and judging, 'binding and loosing.' Complaints were not seldom expressed of the use which, in particular cases, Rome had made of its power. Resistance was offered, because the Pope was supposed to have been deceived; an appeal was preferred to him, when it was believed he had been better informed; but there was no refusal to obey his commands. In general, his interference in Church affairs

was less necessary ; and the reins of Church discipline needed less to be drawn tightly, so long as the general Church, with few exceptions, was found within the limits of the Roman Empire, when it was so firmly kept together by the strong bands of the civil order, that there could neither be occasion nor prospect of success to any reaction on the part of various nationalities, which, on the whole, were broken and kept down by Roman domination." (p. 41.)

"What is now, and in point of fact, the actual function and vocation of the Papacy, and why is the whole existence of the Church at this time, and in future, so inseparably bound up with the existence of the papal authority, and with its free exercise?"

"The Catholic Church is a most opulent, and, at the same time, a most multifarious organism. Its mission is nothing less than to be the teacher and moulder of all nations ; and however much it may find itself hampered in this task ; however limited may be the sphere of action allowed to it, by this or that government, its task always remains the same, and the Church requires and possesses an abundance of power to attain its purpose ; it has a great number of various institutions, all directed to the same end, and with these it is continually creating new. All these powers, these institutions, these spiritual communities, stand in need of a supreme guidance, with a firm and strong hand, in order that they may work harmoniously together ; that they may not degenerate, and may not lose sight of their destination ; that they may not suicidally turn their capabilities, one against the other, or against the unity and welfare of the Church. It is

only an ecclesiastical primacy can fulfil this mission—it is the Papacy alone that is in a position to keep every member in its own sphere, and to pacify every disturbance that may arise.”

“ Besides this, there is another task, just as difficult as it is important, which it lies upon the Papal See to fulfil.”

“ It is the duty, namely, of the Pope to represent and to defend the rights of individual Churches against the domination of states and monarchs; to watch that the Church be not altered in its character, nor crippled in its power, by becoming interwoven with the State. For this purpose, with the voice and action of the church immediately concerned, the intervention of the Supreme Church authority becomes indispensable; since this stands above and outside of the conflicts, which may possibly arise between any one church and the state; and it solely is capable in its high and inaccessible position, and in possession of the richest experiences, won in centuries of ecclesiastical government, to specify accurately the claims of both parties, and so serve as a stay and support to the weaker—to the one which otherwise must inevitably succumb before the manifold means of compulsion and seduction which lie at the command of modern states.”

“ It is, moreover, a beautiful, sublime, but certainly difficult mission of the Papal See—a mission only to be fulfilled by the strength of an enlightened wisdom and a comprehensive knowledge of mankind—and that is, to be just to the claims of individual nations in the Church; to comprehend their necessities, and restrain their desires within the limits required by the unity of the Church.”

“ For all this there is wanted a power opulently endowed with manifold views and prerogatives. If there were a primacy of dignity and honour, without any real power, the Church would be but badly served. This is not the place to enumerate all the particular rights which the Pope exercises in the ordinary course of his administration over the Church. They may be found in every hand-book of ecclesiastical law. But concerning the measure and extent, the limitation or illimitability of the Papal power, a few words, amid the prevailing confusion of ideas on the subject, cannot be considered as superfluous.”

“ Outside of the Catholic Church it has become almost a common form of speech—to brand the Papal power as being boundless, as being absolutist, as one which recognizes no law capable of controlling it. There is a great deal of talk of ‘ Romish omnipotence,’ or of one at least with a never unceasing pretension to universal dominion. Persons maintain that ‘ Rome never foregoes a claim which she has once put forward ; that she keeps such constantly in view, and upon every favourable opportunity strives to enforce it. All these representations and accusations are untrue and unjust. The Papal power is in one respect the most restricted that can be imagined, for its determinate purpose is manifest to all persons ; and as the Popes themselves have innumerable times openly declared that purpose, ‘ to maintain the laws and ordinances of the Church, and to prevent any infringement of them.’ The Church has long since had its established ordinances and its legislation determined on, even to the most minute points. The Papal See is thus, then, before all others,

called upon to give an example of the most rigid adherence to Church tenets; and it is only upon this condition that it can rely upon obedience to itself on the part of individual churches, or calculate upon the respect of the faithful. Hence every one thoroughly well grounded in a knowledge of ecclesiastical legislation can, in most cases, with certainty anticipate what the Papal decision will be. Besides this, a considerable portion of Church ordinances rests, according to the views of Catholics, on the Divine Commandment, and are consequently for every one, and of course for the Papal power also, not to be tampered with. The Pope cannot dispense with things which are commanded by Divine Law. This is universally acknowledged. What, then, can restrain the Pope? De Maistre says, 'Everything—canons, laws, national customs, monarchs, tribunals, national assemblies, prescription, remonstrances, negotiations, duty, fear, prudence, and especially public opinion, the Queen of the World.'"

"In another respect, the Papal authority is certainly truly sovereign and free, one, too, which, according to its nature and purpose for extraordinary accidents and exigencies, must be endowed with an altogether extraordinary power to control every mere human right, and to permit or ordain exceptions to general rules. It may occur that serious embarrassments, new situations of things, may be placed before the Church; and to which existing ecclesiastical ordinances do not extend, and in which a solution can be found only by overstepping the regulations in force. If the necessity of the case requires it, 'the Pope,' as Bossuet says, 'can do

all,* of course with the exception of what is contrary to the Divine Law." (pp. 44-7.)

"The delusion that the Papal See has arrogated to itself a despotic and absolute power, and exercised it wherever it was not restrained by fear, is so generally diffused, especially in Germany and England—it is so customary to proclaim the boundlessness of that power, and the defencelessness in which individual Churches and persons find themselves when opposed to it, that I cannot refrain from exposing the error by a few decisive testimonies. Let us hear on this matter one who was a pope himself—Pius VII. :—

" 'The Pope,' he says, in an official document drawn up in his name, and having reference to Germany †— 'The Pope is bound by the nature and the institutions of the Catholic Church, whose head he is, within certain limits, which he dare not overstep, without violating his conscience, and abusing that supreme power which Jesus Christ has confided to him to employ for the building up, and not the destruction, of His Church. Inviolable limits for the head of the Church are the dogmas of the Catholic faith, which the Roman bishops may, neither directly nor indirectly, violate; and although in the Catholic Church faith has always been regarded as unalterable, but discipline as alterable, yet the Roman bishops have, with respect even to discipline, in their actual conduct, always held certain limits sacred, although by this means they acknowledge the

* "Defens. Declar.," 2, 20; *Oeuvres*," vol. xxxiii. p. 354.

† "Esposizione dei sentimenti de Sua Santità," in the treatise, "Die Neuesten Grundlagen der Deutsch-Katholischen Kirchenverfassung." Stuttgart, 1821, p. 334.

obligation never to undertake any novelty in certain things, and also not to subject other parts of discipline to alterations, unless upon the most important and irrepugnable grounds. With respect to such principles, the Roman bishops have never thought that they could admit any change in those parts of discipline which are directly ordained of Jesus Christ Himself; or of those which, by their nature, enter into a connection with dogmas; or of those which may have been attacked by erroneous believers to sustain these innovations; or also in those parts on which the Roman bishops, on account of the consequences that might result to the disparagement of religion and of Catholic principles, do not think themselves entitled to admit a change, whatever the advantages might be offered, or whatever the amount of evils might be threatened.

“So far as concerns other parts of Church discipline, which are not comprehended in the classes above-mentioned, the Roman Bishops have felt no hesitation in making many changes; but they have always been grounded on the principles on which every well-ordered society rests; and they have only given their consent to such changes when the need or the welfare of the Church required them.” (pp. 47-9.)

“Cardinal Antonelli, Prefect of the Propaganda (under whom the Irish Bishops are placed), addressed, on the 23rd June, 1791, a Rescript to the Archbishops and Bishops of Ireland, wherein it was said:—‘We must very carefully distinguish between the real rights of the Apostolic See, and what have been, with an inimical intention, in modern times imputed to it. The Roman See has never taught that faith was not to be

kept with 'heretics;' or, 'that an oath of allegiance made to kings, in a state of separation from a Catholic community, could be broken;' or, '*that it was allowable for a Pope to interfere with their temporal rights and possessions.*' This Rescript has been often enough printed, and I do not know what could be said more clearly or distinctly." * (p. 50.)

"Who will pronounce on the immediate future? Do we know what is coming in Germany? Are we in Central Europe not approaching some mighty convulsion? Is not the Mazzini party lurking behind Piedmont to hurl Italy into the throes and tortures of a social and anti-christian revolution? Who can say how much in Italy and elsewhere will meet destruction? One thing, however, is certain. Amidst all wrecks, one Institution will remain erect, will constantly emerge from the flood of revolution—for it is indestructible, immortal—it is the Chair of St. Peter. If I am asked whence I draw this assurance, I may point to the Bible as my answer—'Thou art the Rock,' &c. But I will give another answer, derived from the very nature of the thing itself: The Papal See will not be destroyed, because it is reachable by no human power; because no one on-earth is strong and powerful enough to destroy it. If all the Powers of Europe were to unite for its destruction, they could not effect it. All that human power can do is to compel it to make a pilgrimage; and, for a longer or shorter time, to keep its seat away from Rome. And, lastly, this Chair will not be

* See "Ami de la Religion," vol. xviii. ; also in the works of Archbishop Affre of Paris, "Essai sur la Suprematie temp. du Pape," p. 508.

destroyed, because it is indispensable and irreplaceable, for it forms the keystone of the whole building of the Church. '*On ne détruit que ce qu'on remplace.*' That the Papacy can ever be replaced by anything else, no one will seriously maintain. It is the keystone that holds the whole edifice of the Church together, that makes the Church what it is and what it ought to be: a world-Church—the only society that has in earnest fulfilled the given purpose of God—that is, to embrace all humanity, and find room for all nations."

"Should this all-keeping, all-sustaining keystone be taken away, the whole will fall asunder, the Church will be split according to monarchies and nationalities; from the Christian religion will be rent that noble jewel bestowed by her founders; that privilege that stands alone in history—the privilege and the strength to unite all nations in one great whole, yet without injury to them as nations. The faithful throughout the world desire not to belong to a French or a Spanish, a Bavarian or an Austrian Church; they desire to belong to ONE church, THE Church, the only Catholic Church—in other words, all will be subject to the Pope, and will, in community with him, feel and acknowledge themselves as members of 'the Catholic Church.'"

"The Papacy, then, will continue, because God wills it, because every Catholic believes it, because two hundred millions of men in all parts of the world desire it, because everyone who knows the condition of the world acknowledges it. There are enemies—many enemies—of the Temporal Power of the Papacy; but, within the Catholic world, there lives no enemy of the Pope's Spiritual Power, or only such as are at

the same time the enemies of the Christian religion.”
(p. 470.)

APPENDIX B.

Innocent III.'s limitation of the Papal Power.

It is difficult to make a selection from the vast number of Papal documents which indicate the scope, and at the same time the limitation of the Roman Pontiff's power. We quote the following, written in 1204, when the Papacy was in the zenith of its prestige and influence, from the famous letter, *Novit Ille*, of Innocent III. to the Bishops of France, in the matter of the dispute between Philip and John, the Kings of France and England.

“No person should imagine that we pretend to disturb or diminish the jurisdiction of the illustrious King of the French, any more than he desires to interfere with ours. . . . We do not pretend to pronounce judgment as to the fief, judgment on this matter belongs to his jurisdiction ; but we pronounce *as to the sin*. To censure sin belongs, without doubt, to our office, and we can, and we ought, to exercise this office irrespectively of persons. The Royal dignity should not consider itself slighted by submitting on this subject to the Apostolic judgment, for the Emperor Valentinian said to the Suffragans of Milan, ‘Set up for us a Bishop before whom, we ourselves who govern the Empire, may sincerely bow our head, and from whom we, as men subject to sin, may receive needful advice, as medicine from a physician.’ . . .

Seeing that we do not rest our authority upon a human constitution, but rather upon a Constitution which is Divine,—our authority being not of man, but of God,—every one knows that it is part of our office to administer correction for all grievous sin to every Christian, and to visit with Ecclesiastical censures those who despise correction.”—*Hist. de l'Eglise*, by Rohrbacher, vol. 17, p. 285.

APPENDIX C.

Curious statistical contrast arising out of “the rights of man,” and the deposing Power of the Popes.

Mgr. Gaume, in his work on *La Situation*, in 1860, gave some curious statistics, which being corrected down to 1875, now stand as follows:—Since the famous “Rights of man” were proclaimed at the end of last century 45 thrones have been overthrown, 25 royal families driven into exile, 34 Charters or Constitutions drawn up, sworn to, and destroyed. As a vindication of the “Rights of man,” within the span of one human life this is grimly significant. The legal depositions pronounced by Pontiffs through all the centuries scarcely reach a dozen. But then the Pontiffs have always taught the “Duties of man,” and that through their performance are secured his rights.

APPENDIX D.

On the interference of the Clergy in certain political questions.

There can be no doubt but that the Sovereign

Pontiff, as Supreme Judge of the moral and divine law, has a right to pass a judgment upon the moral character of civil Constitutions, when he considers that the good of Religion, of human Society, and the law of God demand this of him. Thus, Pius IX. pronounced judgment in 1852 upon the religious portion of the iniquitous Constitution passed by the Government of New Granada, and in 1856 upon a part of that proclaimed by the Juarez Government of Mexico. In like manner he indirectly condemned the godless Colleges in Ireland, by declaring them to be unfit schools for the education of Catholic youth.

A remark will not be out of place here upon a peculiar view which has sometimes been put forward, viz.: that Ecclesiastics have no right to take any part in politics, and that they practically forfeit their civil rights by becoming Priests. There is in this theory one element of truth, and two elements of error. The element of truth is this obvious fact, that it is unfitting that one who has been consecrated to the service of God by the unction of the Priesthood, and has devoted his life to the direct cure of souls, should spend his time and his energies in the purely political arena. Such a course of conduct in one thus placed would lead to neglect of duty, and might involve positive injustice towards the souls of whose care he had accepted the responsibility. But the first element of error comes in when it is asserted that a man by becoming a Priest thereby forfeits the civil and political liberty enjoyed by his fellow countrymen, to think, speak, and write in behalf of civil and political justice. This is to introduce something worse than the system

of castes. It is the mystical abstraction from human things practised by Brahmins. That it is highly desirable that the Clergy should mix as little as possible in simple politics and party warfare, that they should live in a sphere removed from mere earthly and temporal contentions, and thus render their sacred ministry more acceptable and more effective is undeniable. But a second element of error, more mischievous than the first, urges sometimes in the name of religion itself, that, though a political question trench upon the truths of Religion, though the interests of the Divine law and the salvation of souls be directly concerned in a political measure, a clergyman's duty is to remain a silent, passive, and perhaps indifferent spectator, simply because he is a clergyman :—that his voice must be silent in the pulpit and on the platform if the subject in contention have a political as well as a direct religious bearing. This was in reality the theory of the revolutionist, Terenzio Mamiani, when he insolently advised Pius IX. "to inhabit peaceably the serene sphere of dogma," and abandoning all the practical concerns of men, to be satisfied "to pray, to bless, and to pardon." It is the consistent theory of those who seek, or applaud, the destruction of the temporal power.

Putting aside, then, these errors, we may affirm that just as the Sovereign Pontiff speaks, when occasion requires, with supreme authority, upon the morality of political acts, so may it from time to time be the duty of Bishops to speak, and to direct the clergy subject to them to speak, in unambiguous terms on political measures which directly concern the cause

of Divine Truth, Religion, and the salvation of souls. It is certain that a Spiritual Superior does not exceed the province of his authority, if he so far enters into political and temporal matters as to pass judgment upon their conformity with the moral and divine law. This is explicitly taught by S. Thomas. "*Potestas saecularis subditur spirituali sicut corpus animae (ut Greg. Naz. dicit Orat. 17) et ideo non est usurpatum iudicium, si spiritualis praelatus se intromittat de temporalibus quantum ad ea in quibus subditur ei saecularis potestas, vel quae ei a saeculari potestate relinquuntur.*" 2a 2ae q. 60. A 6. Ad 3m.

APPENDIX E.

On the Immaculate Conception, historically.

In the Note p. 3 of this Letter reference has been made to Mr. Gladstone's assertion that the definition of the Immaculate Conception was "a violent breach with history" and a "deadly blow at the old historic school."

Out of a thousand historical witnesses let us listen to the words of Peter of Celles, writing to Nicholas, Prior of St. Albans, in Hertfordshire, more than 700 years ago:—

"I believe, I say, I maintain, and I swear (these are his words,) that the Most Blessed Virgin was endowed with special privileges in her eternal predestination, nor from the moment of her conception did she suffer the slightest stain, but remained ever and

preserved to the end in spotless integrity ; and as she was blessed beyond human nature, so are her perfections sublime and hidden beyond human thought."—(*" Our Lady's Dowry,"* p. 31.)

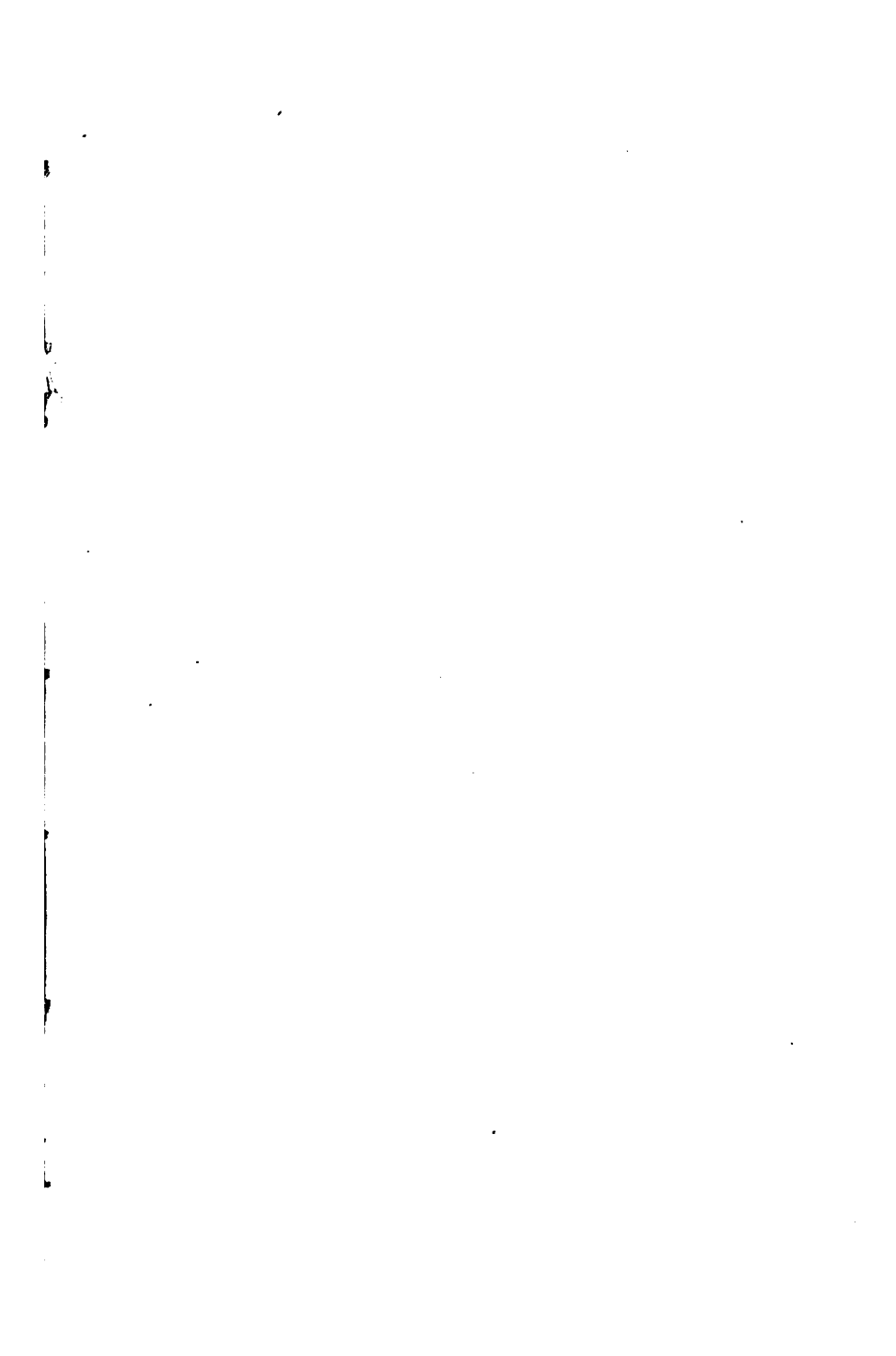
While our English forefathers were beginning to establish the Festival of the Immaculate Conception without reference to the Holy See, this same Peter of Celles, Abbot of S. Rémi, and afterwards Bishop of Chartres, wrote to the English Prior as follows—and we make the quotation to show that the acts of 1854 and 1870 were not "a violent breach with history," but in perfect and harmonious sequence with the early History of the Church in England and France.

"I would far more willingly open the cataracts of Heaven and the fountains of the deep in honor of the Virgin than close them : nay, if her own Son Jesus—were such a thing possible—had left undone anything for the exaltation of His Mother, I, her servant and her slave, would try to make it up, if not in effect, at least in affection. I would rather have no tongue than use it against Our Lady. I would rather have no soul than diminish anything of the glory of hers. No doubt it was ever lawful and ever will be lawful for the Church, the Spouse of Christ, during her sojourn in the world, according to the changes of times and of persons and of things, to vary her decrees, and to find new remedies for new diseases, and to appoint new festivals for her saints. But gold and silver have a mint in which they must be coined—the Seat of Peter and the Court of Rome, which holds the principality and the keys of Heaven. It belongs to her to open to us, in the dispensation of God, the secrets of God's

counsels, and the oil of grace runs down from the head (Aaron) to the borders of his vestment.

"This Seat of Peter, in which Moses sits—that is, in which resides 'the immaculate law which converts the soul'—this is the Rock which falls and crushes the gatherings of the heretics, which stops all profane novelties of word, which cuts off what is superfluous and fills up whatever is incomplete. I should then be glad indeed if this Mistress and Directress of Christendom, with the authority of truth, had weighed in the scales of a general consultation [this is precisely the course which was adopted by Pius IX. before the Definition of 1854] and had approved the festival of Our Lady's Conception, and had propagated it from sea to sea. If the sun, that is the Pope, and the moon, that is the Roman Church, had gone before, then no less quickly than securely would I have walked in their light, without fear of slipping or stumbling." (*"Our Lady's Dowry,"* p. 27.)

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ROME, Dec. 31, 1868

REV. I. T. HECKER:

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PIUS IX., Pope.

Letter from the Most Rev. Archbishop of New York.

NEW YORK, February 7, 1865.

DEAR FATHER HECKER:

I have read the Prospectus which you have kindly submitted of a new Catholic Magazine, to be entitled "The Catholic World," which it is proposed publishing in this city under your supervision; and I am happy to state that there is nothing in its whole scope and spirit which has not my hearty approval. The want of some such periodical is widely and deeply felt, and I cannot doubt that the Catholic community at large will rejoice at the prospect of having this want, if not fully, at least in great measure supplied.

With the privilege which you have of drawing on the intellectual wealth of Catholic Europe, and the liberal means placed at your disposal, there ought to be no such word as *failure* in your vocabulary.

Hoping that this laudable enterprise will meet with a well-merited success, and under God's blessing become fruitful in all the good which it proposes,

I remain, Rev. and Dear Sir, very truly, your friend and servant in Christ.

JOHN, Archbishop of New York.

Copy of Letter from Cardinal Barnabo.

ROME, September 3, 1865.

REV. FATHER:

I have heard of the publication of "The Catholic World" with great satisfaction. I anticipate for it a complete success. There are so many periodicals in our day occupied in attacking the truth, that it is a source of pleasure to its friends when the same means are employed in the defence of it. I return you my thanks for the attention paid in sending me "The Catholic World." I pray the Lord to preserve you many years.

Affectionately in the Lord,

ALEXANDER, CARDINAL BARNABO,

Prefect of the Propaganda.

Rev. I. T. HECKER, Superior of the Congregation of St. Paul, N. Y.

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EXPOSTULATION

UNRAVELLED

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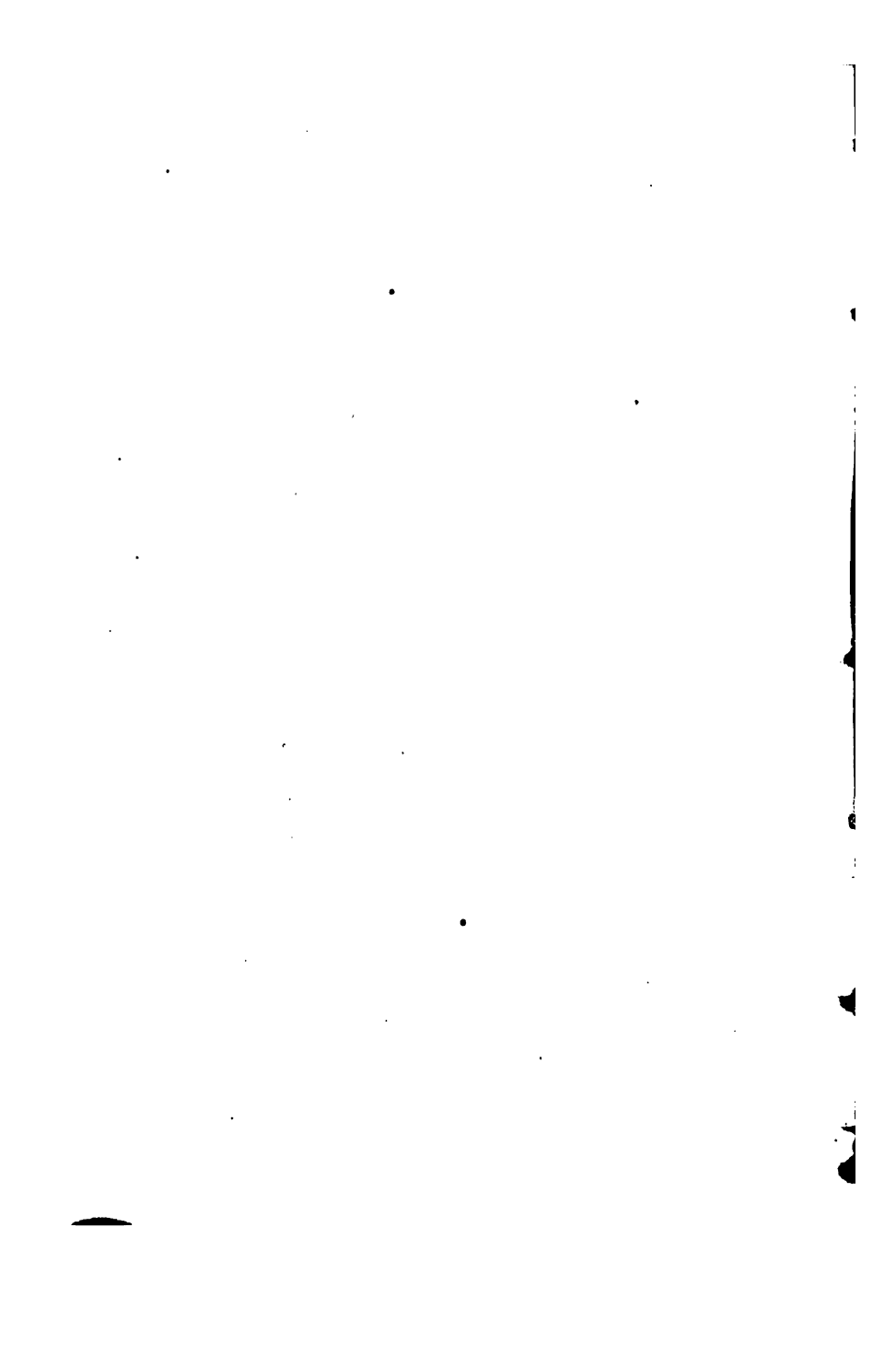
MR. GLADSTONE'S

EXPOSTULATION UNRAVELLED.

BY
BISHOP ULLATHORNE.



NEW YORK:
THE CATHOLIC PUBLICATION SOCIETY,
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—
1875.



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Mr. Gladstone's Expostulation Unravelled.

MR. GLADSTONE'S pamphlet, *The Vatican Decrees in their bearing on Civil Allegiance*, is in everybody's hands, and for long to come Catholics will be asked, 'What have you got to say to Mr. Gladstone?' Many replies have been written; more than the intrinsic value of the production deserved. The character of the book is peculiar in its style, a style so different from the man when he writes with clear and certain knowledge of his subject. Place it by the side of his Homeric books or his Financial Statements, and it will be at once understood what I mean. To read it is like looking into a landscape where shifting clouds and fogs leave us scarcely a definite object in sight by which to tell us where in the world we are. Broad assertions are made, then contracted in their compass, then expanded anew into yet broader and stronger affirmations; and when we come to the end of them, we are irresistibly driven to ask, What does Mr. Gladstone precisely mean, and where are his proofs? Hence the conclusion is forced upon us, that this cannot be Mr. Gladstone after all; he must be swayed by prompters on more than one side of him, who throw his mind into confusion. Before, then, we come to the singular style of his Expostulation, let us consider :

6 *Gladstone's Expostulation Unravelled.*

I. THE SOURCES OF MR. GLADSTONE'S INSPIRATION.

The mixed universities forced upon their Catholic subjects by the policy of the German Governments have long been a source of troubles to the Church, and one remote result of these troubles has been to disturb the otherwise clear mind of the ex-Prime Minister. In those universities the chairs of Catholic philosophy and theology were placed under one roof with the chairs of professors who, in the name of philosophy, often sapped the foundations of reason; and, in the name of theology, not unfrequently denied the divinity of Christ, the authority of revelation, or even the nature of God. It is impossible for such opposite schools of thought and doctrine to consort together without some of the Catholic professors and pupils contracting a taint from their unbelieving associates. For the doctrines of schools are not confined to lecture-rooms, and pupils themselves become professors in their season. If, through the force of faith and piety, very many Catholics escaped from the contagion, others less faithful contracted a laxity of principle that led them, as professors or teachers, to devise erroneous theories affecting the foundations of reason, the constitution of the Church, certain doctrines bearing on faith, or the relations of the Church with civil society.

By persistence in such teaching they drew disciples after them. Not seldom the admonitions of their Bishops proved in vain, and consequently their errors were denounced to the Holy See. Then followed examinations, decrees of the Sacred Congregations, and apostolic letters or encyclics from the Pontiffs. Let it

suffice to give the names of Gunther, Froschammer, and the unauthorised assembly of divines in Munich of September 1863, which foreshadowed the heretical sect of the Döllingerites. Whilst some of these teachers bowed to correction, others fell back upon the disingenuous tactics of the Jansenists, either to evade the supreme authority or to question it. Irritated against the Holy See for the checks put on their uncatholic teaching, the professors fell back upon the ancestors of their unquiet spirit. They invoked the expiring Gallicanism which the court lawyers and theologians had framed for the use of the Kings of France. They had ancestors in Richard of the Sorbonne, in Drontheim of Treves, better known as Febronius, in Eybel of Vienna, in the Council of Ems and the Synod of Pistoia; all indeed condemned by Rome and reprobated by the Church, but all serviceable to men prepared to withdraw themselves from the decisions of the Apostolic Chair. Whatever else they might allow, the infallibility of the authority that condemned them they would not agree to.

The unsound taint was brought to England by certain young laymen, pupils of Dr. Döllinger or others associated with him, and exhibited itself in the later numbers of the *Rambler*, after it passed into their hands, in the *Home and Foreign Review*, the *North British Review*, and the *Chronicle*. But the Catholics of this country repelled the poison, and these publications dropped rapidly one after another into their grave.

To go back a moment, other errors had arisen in France, chiefly from the pen of the unhappy De la Mennais, errors subversive of the foundations both of

Church and State. Although condemned by Rome at the instance of the French Bishops, and although his distinguished followers left him to stand alone in his resistance, yet other errors, milder but dangerous, sprang up as remnants of his teaching at a later period. In reaction against these errors there arose another class of unsound doctrines that touched upon the relations of reason with faith, whilst there was another class to contend against in which was advocated either Rationalism, or some sort of Pantheism.

Not only had the Popes of recent times to strive against these various errors infecting even members of the Church, but they had likewise to contend against a number of political assaults upon the rights and immunities of the Church that for many ages she had held in undisputed possession. From the time that Napoleon I. had foisted his Organic Articles into the Concordat concluded between him and the Pope, there had been successive violations of conventions with the Holy See on the part of various governments, and those of the most unjustifiable character. Civil marriages were forced upon Catholic populations; ungodly systems of education were forced upon them against their will; Bishops were imprisoned for maintaining the principles of their religion and the rights of their sees; the Catholics of Russia and of the Polish kingdom were ruthlessly dealt with, especially under the Emperor Nicholas, their Bishops exiled to Siberia, and everything that the stiff politico-religious bigotry of the Greek schism could devise, was put in force to undermine and destroy the Catholic faith in those regions.

The ecclesiastical revenues of Spain were seized by

the revolution under Espartero, its monasteries suppressed, and their quiet inhabitants dispersed to starve or die. How the Papal States were seized upon, the Pope dispossessed, the Church denuded, the religious institutions destroyed, and everything devoted to God confiscated, and that mainly for the benefit of adventurers who have plundered the whole of beautiful Italy, no one knows better than Mr. Gladstone. But it must be kept in mind that every one of these acts was defended by the speech and pens of men who, to exhibit some shadow of reason for their perpetration, invoked the names of liberty, modern civilisation, and progress.

All the errors above intimated,—whether anti-rational or rationalistic, whether anti-Christian or pantheistic, whether subversive of the Church or of civil society—for the secret societies, the revolutionists, and the communists were undermining states and destroying thrones—whether opposed to Christian marriage or to Christian education,—whether subversive of the rights of conscience or of established Christianity,—all these it became the sacred and solemn duty of the Popes to expose, denounce, and mark with their censure as anti-Christian errors. Not only had these numerous errors and irreligious acts to be noted and denounced in defence of religion and for the instruction of all Catholics, but likewise the false pleas and the deceptive language by which, under the pretence of freedom, civilization, and progress, these monstrous assaults upon truth, upon morality, upon religion, upon civil order, upon established rights and possessions, were in speech and innumerable writings defended. Against a combination of adversaries and adverse cir-

cumstances such as history gives no example of, and with a magnanimity and fortitude worthy the noble line of Pontiffs, this was done ; and the allocutions, apostolic letters, and encyclicals in which this was done, and which range from the reign of Pius VI. to that of Pius IX., but chiefly of Pius IX., from the nature of the case, are not aggressive, but defensive. Each one of these documents is addressed either to the Cardinals or to the Bishops upon the errors or events that had arisen at the period of its publication ; and from the text of these documents the now famous Syllabus was extracted.

It is important to observe that the Syllabus was published on the 8th of December 1864, exactly five years before the Vatican Council commenced, and that in July 1867 the Bishops assembled in Rome, to the amount of two hundred and sixty-five, for celebrating the canonisation of the Japanese Martyrs, presented a joint address to his Holiness, to which most of the Catholic Bishops of the world sent their adhesion, in which they solemnly accepted the doctrines of the Pontiff in the following terms : ' We have come free to the free Pontiff King, with equal good-will, devoted as pastors to the interests of the Church, and as citizens to the interests of our several countries. . . . That impiety may not pretend to ignore this, or dare to deny it, we Bishops condemn the errors that you have condemned, and reject and detest the new and strange doctrines that are everywhere propagated to the injury of the Church of Jesus Christ ; we reprobate and condemn the sacrileges, rapines, violations of ecclesiastical immunity, and other crimes committed against the

Church and the See of Peter. This protestation, which we ask to be inscribed in the records of the Church, we likewise confidently proffer in the name of our absent brethren, whether detained at home by force, where to-day they weep and pray, or whether by reason of urgent affairs or sickness they cannot to-day be present with us.'

Two years and a half, therefore, before the Council of the Vatican assembled, the Bishops had given their spontaneous adhesion to the doctrines of the Syllabus, and to the Papal documents from which they were extracted. This is a proof added to hundreds given us in history that the Popes do not pronounce on the doctrines or affairs of the Universal Church except in the sense of the Universal Church. This chain of facts should be kept in mind by every one who would form a right appreciation of Mr. Gladstone's Expostulation. Another fact to be kept in mind is this, that the doctrine of the Immaculate Conception was not defined in 1854, until petitions for it had been long pouring into Rome from every part of the Church, until every Bishop of the Church had been called upon to give the tradition of his See, the sense of his clergy and people, and his own view of the subject, and until the whole tradition of the Church from the Apostles had been investigated. The schismatic Greeks raised a complaint that the Pope should now first proclaim a doctrine that the East had always believed in. So far was this definition from being 'the deadly blow of 1854,' to use Mr. Gladstone's words, 'at the old historic, scientific, and moderate school.'* What 'bearing on civil allegiance'

this definition can have, it would be very difficult to say.

To return back on this narrative to the unsound German professors and their disciples ; no sooner did the Pope convoke the General Council than they took alarm. Whatever good was hoped from it by all stanch Catholics, who received its announcement with joy, these lax professors felt that it boded no good to their designs. When the Pope invited the Bishops to send theologians and canonists to Rome, inviting some men distinguished for learning and prudence from various parts of the world himself, that they might give their assistance in preparing drafts of decrees for the coming Council, it is a well-known fact that certain men of this party, one especially whom we need not here name, were bitterly disappointed at their being overlooked.

In the month of March 1869, nine months before the Council met, the party of whom I speak opened fire upon the coming Council in the *Augsburg Gazette*. They proclaimed to the world that it was the work of the Jesuits ; that the Syllabus was to be made a dogmatic decree ; that the Infallibility was to be carried by a trick, a surprise, a sudden call for its acclamation by the Fathers ; that the rights of the Catholic civil powers in the Council were to be set aside—the fact being that the Catholic powers declared it to be their intention to watch the proceedings, but to abstain from interfering. It was proclaimed in a voice from Styria that ‘the efforts of the Council were declaring war against civilization ;’ and the organ of the party especially devoted itself to the protection of State

interests.* They thus anticipated Mr. Gladstone by four years and a half, and proved him to be a tardy copyist. These and other points of like character were urged from day to day upon the world in every form of vituperation and sarcasm, and with every 'rusty weapon' that the enemies of the Holy See of whatever age could furnish forth. All this professed to come 'from a Catholic point of view,' the one profession in which they differ from their great disciple of the Anglican establishment. Every one of these predictions proved false in the result; yet thus was it that the professors threw their flaming torch upon the anti-Catholic world, and kindled a universal conflagration. Pamphlets followed this stream of fiery articles. A little knot of surviving Gallicans were hard at work in Paris. The Protestant world was keenly alive, of course, and the infidel and the atheistic world, and all their literary organs. Their cry they took with their arguments from the German professors, and this cry was: The civil power and society are in danger from the Council of the Vatican, and the Infallibility is intended to crush the liberties of mankind.

Prince Hohenlohe, it is now admitted, was tutored by Dr. Döllinger before he sent his diplomatic circular to the courts of Europe, to invoke their repression of an evil so threatening. Count von Arnim, the Prussian Ambassador at Rome, was sent by Prince Hohenlohe later on to the same diplomatic teacher. The Emperor of the French promised that the Council should not be disturbed whilst sitting, but he likewise was put in motion against the definition; and a newspaper was

* See Dr. Hergenrother's *Anti-Janus*, chap. i.

published under government auspices in Paris, which, though in milder terms than the *Augsburg Gazette*, had a good deal of its inspiration. It was daily sent to such Bishops of the Council as might be supposed to be open to its influence; but I never could understand why it was sent to me. Mr. Gladstone was Prime Minister of England, and he had his representative at Rome. During the period of the Council three hundred despatches were sent home. This I know authentically. Were they all the work of his ostensible representative, or were there other agents at work who were nearer the Church, and more intimate with the *Augsburg Gazette*? This has always been suspected. It is certain, however, that the then Prime Minister caught some of the infection that foreign statesmen had imbibed from the German professors, when he gave the hint of retaliation upon the Church for intruding into the civil sphere. Doubtless the notion of turning the Syllabus into dogma, and the Infallibility into an instrument against the civil power, had been already made to loom before his mind. Such a notion was, nevertheless, the pure result of heated imagination, and, as we shall hereafter show, never had the slightest ground in fact.

Who would not have assumed that these impressions had been effaced through better knowledge gained later on? In the interval between the Council and Mr. Gladstone's article in the *Contemporary Review*, that statesman had been a most generous friend to his Catholic fellow-countrymen. He had protected our principles against strong opposition in the Elementary Education Act; he had repealed the Ecclesiastical Titles Act, an immense boon to us; he had freed Catholic

Ireland from the incumbrance of a State Church not in harmony with the religion of the people ; he had even intended well in his Irish University scheme, except that he was unable to realise the depth and tenacity with which Catholics hold to their principles, or to understand what experience of the evil of mixed universities we had already before us on the Continent. How sad it is that, by an outrage as unprovoked as it was unexpected, Mr. Gladstone should put our gratitude to a strain so intense !

The prejudice inflicted on Mr. Gladstone's mind during the Council had seemed to sleep, till his vindication of Ritualism woke it up again. His fierce attack upon the Catholics, and especially upon the converts, in the *Contemporary Review*, led to private expostulations from convert friends. Was it possible for Catholics to be silent under his imputations ? This seems to have surprised him, and to have stung his sensitive mind. He resolved to expostulate in his turn, and to hit a fierce blow at men who dared to think he could be wrong. The newspapers told us of his visit to Dr. Döllinger before his Expostulation appeared, and of his visit to Dr. Döllinger's principal English pupil immediately after it came out. The points raised in that production are the points raised by the Döllingerites before the Council commenced and during its sitting, when yet these men hung loosely on the Church, and they have been forced forward with still greater vehemence by them since they became an excommunicated sect.

We have next to examine Mr. Gladstone's own statement of his motives.

II. MR. GLADSTONE'S OBJECT AND MOTIVES.

NEAR the close of last session of Parliament, when the Public Worship Bill was before the House, Mr. Gladstone proposed a series of resolutions protective of the Ritualists that dropped dead on the instant. He subsequently relieved his mind in the well-known article defensive of Ritualism in the *Contemporary Review*. But there was one point which the accomplished political fencer had especially to guard, and that was the popular impression that Ritualism leads to the Catholic Church. Nor could Mr. Gladstone forget that he had himself been repeatedly and publicly charged with being a Catholic. Since Lord John Russell's Durham Letter it had become a habit in England to scourge the Ritualists on the backs of the Catholics; so this unfair and dishonorable cruelty was no innovation, but a good Protestant tradition with a ritual of its own—that the Catholics be striped for the crimes of the Ritualists.

Mr. Gladstone struck out with his unjust blows in the following terms:

‘But there is a question which it is the special purpose of this paper to suggest for consideration by my fellow-Christians generally, which is more practical and of greater importance, as it seems to me, and has far stronger claims on the attention of the nation and of the rulers of the Church than the question whether a handful of the clergy are or are not engaged in an utterly hopeless and visionary effort to Romanise the Church and people of England. At no time since the bloody reign of Mary has such a scheme been possible.

But if it had been possible in the seventeenth or eighteenth centuries, it would still have become impossible in the nineteenth; when Rome has substituted for the proud boast of *semper eadem* a policy of violence and change of faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history, I cannot persuade myself to feel alarm as to the final issue of her crusades in England, and this although I do not undervalue her great powers of mischief.*

In his Expostulation Mr. Gladstone confesses to the seeming roughness of some of these expressions, and tells us that had he been addressing his Catholic fellow-countrymen he 'would have striven to avoid them.'† After this questionable apology, he does not hesitate at once to address them to his Catholic fellow-countrymen, and sets about defending them. To our great astonishment, he even declares that his assertions 'are not aggressive, but defensive.'‡ It is an old saying that history repeats itself. The Durham Letter of 1849 was not aggressive, but defensive; the Titles Act was not aggressive, but defensive; Prince Bismarck's ruthless persecution of the Church is not aggressive, but defensive; whenever any unprovoked attack is made upon the Catholics, it is not aggressive, but defensive. In their original context in the *Contem-*

* *Contemporary Review*, October 1874, pp. 673-4.

† Page 6.

‡ Page 7.

porary Review, these offensive terms were simply offered as a comfort to the Anglican Establishment; as consolation to her for the loss of the able men whom the Catholic Church has gained, or is gaining, from her; as an assurance to her that conversions were drawing to an end; and as an intimidation to us, lest that assurance might not prove true.

To the converts themselves, men as well educated and capable of forming a judgment as himself, some of them his old and intimate friends from youth onwards, Mr. Gladstone could not have addressed a more offensive or a less effective insult than, in this sort of stage-aside voice, to tell the world at large, then to half apologise for it, and next to tell the converts themselves outright, that they have renounced their 'mental and moral freedom,' that they 'have placed their civil loyalty and duty at the mercy of another,' and that they have done this after their Church has 'equally repudiated modern thought and ancient history.' Mr. Gladstone has read the writings of the more distinguished converts, and must therefore know that they are far from thinking what he asserts of them. But these things he does not know; he knows not the mind of the converts, nor the mind of the Catholic Church, nor does he seem to have ever deeply reflected on the nature and scope of mental and moral freedom. To these subjects we shall return in due time.

More than one convert, friends of Mr. Gladstone, he tells us, have expostulated with him on the passage in the *Contemporary Review*. Whereupon he lays down a doctrine as surprising in the mouth of a Christian as it is singular in its mode of statement. First he tells us

that 'neither the abettors of the Papal Chair, nor any one who, however far from being an abettor of the Papal Chair, actually writes from a Papal point of view, has a right to remonstrate with the world at large.' What does this mean? Is it meant to say that men write from the Pope's point of view who do not take the Pope's point of view? Are men Catholics and non-Catholics at one and the same time? Are they outwardly Catholics and inwardly Protestants? We know of no such men. Half a dozen men of an opposite stamp we know, and Mr. Gladstone knows them, men who profess to be Catholics, whilst they attack the Catholic faith, and do their best to degrade the Papal Chair. Men who, some of them at least, although the Papal Chair be not the vine of Noah, endeavour to imitate the sin of Cham.

It is something new and strange in one who has read the Prophets, the Apostles, the Word of Christ, and something of the Christian Fathers, and who professes the Christian name, to maintain that the Church has no right to expostulate with the world at large, whilst the world at large has a right to expostulate with the Church. 'The world at large,' continues Mr. Gladstone, 'on the contrary, has the fullest right to remonstrate, first, with his Holiness; secondly, with those who share his proceedings; thirdly, even with such as passively allow and accept them.'* This necessarily includes, first, the Pope; secondly, the Bishops; thirdly, the clergy and laity—the whole Church. The sum of this doctrine is, that the Church has lost its right to teach the world, and the world at large has gained the

* Page 7.

right to teach the Church. When or how the world gained this new authority Mr. Gladstone does not say. What a descent from the *Church Principles* published by the same author in the year 1840!

We have here a specimen of that singular style that runs throughout the Expostulation. First, 'the world at large' has a right to remonstrate with the Church; then the world at large is brought nearer our senses in 'the people of this country, who fully believe in their loyalty,' that is, in the loyalty of the English Catholics; then the world and the English people are reduced to a rhetorical background for the one figure of Mr. Gladstone, who comes forward as representative of the world at large and the people of this country. 'I therefore,' he says, 'as one of the world at large, propose to expostulate in my turn.' 'The people of this country are fully entitled, on purely civil grounds, to expect from them' (the quiet-minded Catholics) 'some declaration or manifestation of opinion, to reply to that ecclesiastical party in their Church who have laid down in their name principles adverse to the purity of civil allegiance.' *

The Church is here divided into 'quiet-minded Catholics' and 'a certain ecclesiastical party,' and the first is called upon to disclaim the second. These quiet-minded Catholics have been previously described as 'Catholics generally.' And 'of Roman Catholics generally, they' (that is, his offensive remarks in the *Contemporary*) 'say nothing.' Only he now calls upon them in an expostulatory tone to deliver some declaration against a certain ecclesiastical party. Who form

* Pages 7, 8.

this party? He has already described it as consisting of his Holiness, the abettors of the Papal Chair, with such as passively allow and accept them; and that there may be no mistake either as to the Catholics whom he invites to rebel or the authority against which he would have them to rebel, he puts it all in plain terms four-and-twenty pages later, where he says: 'The Pope's Infallibility, when he speaks *ex cathedra* on faith and morals, has been declared, with the assent of the Bishops of the Roman Church, to be an article of faith binding on the conscience of every Christian. His claim to the obedience of his spiritual subjects has been declared in like manner without any practical limit or reserve; and his supremacy, without any reserve of civil rights, has been similarly affirmed to include everything which relates to the discipline and government of the Church throughout the world. And these doctrines we know, on the highest authority, it is of necessity for salvation to believe.'* Here is the ecclesiastical party, and here their principles, 'adverse to purity and integrity of allegiance,' against which 'quiet-minded Catholics' and 'Catholics at large' are invited by Mr. Gladstone to give forth some opinion. At his beck the nave is to rise up against the sanctuary, the Church taught to correct the Church teaching, the laity to instruct the Bishops and the Pope.

What does the author of the above passage mean when he tells us that the supremacy, including whatever relates to the discipline and government of the Church, 'makes no reserve of civil rights'? Is it intended to imply that civil rights form an element in

* Page 32.

Church government? If they do, why should they be reserved? If they do not—and Catholics think they do not—how reserve them where they are not? In such Churches as those of England, Russia, and Prussia, Church government and discipline are suspended on the civil power; but Mr. Gladstone has himself shown in his *Church Principles* that the Church is a perfect society within itself, with all the means requisite for its own end and purpose. And the rights of an ecclesiastical society, as such, are in their nature exclusively ecclesiastical.

After travelling through a good deal of this kind of fog, we come to Mr. Gladstone's real object and precise intention. At page 22 he says: 'Far be it from me to make any Roman Catholic, except the great hierarchic power, and those who have egged it on, responsible for the portentous proceedings which we have witnessed. My conviction is that, even of those who may not shake off the yoke, multitudes will vindicate, at any rate, their loyalty at the expense of the consistency which, perhaps, in difficult matters of religion, few among us perfectly maintain.' The fog has parted, and Mr. Gladstone's mind comes out. He hopes to cause some Catholics to cast off the yoke of their faith, and multitudes of them to sacrifice their consistency. To encourage them, he gives them the comforting assurance that, in difficult matters of religion, few among us are perfectly consistent. Few are perfectly consistent in practice, but Mr. Gladstone invites us to be inconsistent with principle; and there with Catholics he must utterly fail.

This reminds me of something I recently heard

from a Protestant gentleman in a railway carriage. He had been in want, he said, of a good and quiet under-servant. Three young women applied for the place: one, a Protestant, another a Methodist, the third a Catholic. Not satisfied with the tone of either of the others, he was inclined to engage the Catholic. But she refused to engage unless she could go to Mass every Sunday. Fearing the girl would be unprotected, as he lived at some distance from her church, he wrote to the priest, and received a reply to this effect: 'Unless the girl be faithful to God and her Church, you cannot expect her to be faithful in your service.' 'This,' said my informant, 'decided me, and raised the priest in my respect. I engaged her on condition that an uncle of hers should every Sunday see her safely to and from church.' Mr. Gladstone may depend upon it that he will never succeed in making Catholics loyal to the Queen by making them disloyal to the Church. We know all about that much better than he can, and he may safely take our word upon it.

It is an exercise to track our tempter along the serpentine course through which here and there he winds his approach, as if to puzzle and confuse our brain with his mesmeric passes before he puts his temptation unmistakably before us. One pass he gives, assuring Catholics at large that, if they do become inconsistent, it is just what other people do, throwing himself encouragingly into the 'us' by which he designates those people. He gives another soothing pass, commiserating the 'hardship brought upon them altogether by the conduct of the authorities of their

own Church.* Then, drawing a longer pass, he offers his reason to the Catholics at large as a security for assailing the teachers of their faith. 'If,' he says, 'I am told that he who animadverts upon these assaults or insults Roman Catholics at large, who do not choose their ecclesiastical rulers, and are not recognised as having any voice in the government of the Church, I cannot be bound by or accept a proposition which seems to me to be so little in accord with reason.† And so because, like their Anglican neighbors of Mr. Gladstone's communion, Catholics neither choose their ecclesiastical rulers nor have a voice in Church government, they are to take the great Protestant statesman's reason as warrant for resisting the teachers of their Church—not any special reason, but reason in the abstract.

Severe upon 'the present degradation of the episcopal order'‡ of the Latin Church, our expostulator is still more severe upon her 'converts.' Whether this severity is directed to all converts, or to some of them, or is intended to deter others from becoming converts, or whether, leaving the main body of them among the inoffensive 'Catholics at large,' it is the intention to direct this severity upon certain specific offenders, is left to our conjecture. Two converts are mentioned by name, and only two. Dr. Newman is mentioned with high commendation; Mr. Gladstone's old and intimate friend, the Archbishop of Westminster, is gravely reproved. To say the truth, the allegations of 'great breadth' and of 'broad and deep foundation' with which the great orator begins to expostulate

* Page 9.

† Ib.

‡ Page 32.

thin off as he proceeds, and terminate in two passages picked carefully out of the context of the Archbishop's numerous writings.

'Archbishop Manning,' it is said, 'who is the head of the Papal Church in England, and whose ecclesiastical tone is supposed to be in closest accordance with that of his head-quarters, has not thought it too much to say that the civil order of all Christendom is the offspring of the Temporal Power, and has the Temporal Power for its keystone.'* Precisely so when there was a Christendom composed of Catholic States; and Guizot, the Protestant historian, as well as Haller and Hurter, show us how the Catholic Bishops, with the Popes at their head, formed the Catholic States of Europe and the civilization of Christendom. The ablest historians have likewise shown how, by general consent, the Popes became the moderators of that Christendom which, through the action of private judgment and free thinking in religion, has long ceased to exist. Then it was Christian light and law; now it is human ambition and contempt of covenants that settle, or more truly unsettle, the affairs of the world. That state of things, however, has long since passed away, and Pius IX. has said as much. As Mr. Gladstone has given but a portion of what his Holiness said on that subject, it will be fair to give the whole of it. I take it as published in the pastoral of the Swiss Bishops, commended by the Pope.

The words were addressed by his Holiness to a deputation of the Roman Academia, not on the 21st of

July 1873, as Mr. Gladstone states,* but on the 20th of that month 1871. The Pontiff exhorted that learned Society to refute with all possible care many falsifications of the sense of the Papal Infallibility. 'There are many errors regarding the Infallibility,' said the Pope, 'but the most malicious of all is that which includes in that dogma the right of deposing sovereigns, and declaring the people no longer bound by the obligation of fidelity. This right was, in fact, exercised by the Pope in extreme cases, but it has absolutely nothing in common with Papal Infallibility. It was a consequence of the public right then in force with the consent of Christian nations, who recognised in the Pope the supreme judge of Christendom, and constituted him judge of princes and peoples, even in temporal matters. But the present situation is altogether different. Bad faith alone could confound objects so different and times so unlike each other, as if an infallible judgment on revealed truth had any analogy with a right that Popes solicited by the desires of the people have exercised when the general good demanded it. Statements like these are but a pretext for stirring up princes against the Church.'

To thoroughly understand a declaration like this, or the similar one addressed by Pius VI. to the Irish Bishops, that has recently been quoted by a Catholic divine, it must be kept in mind that, according to the traditional teaching of Catholic divines from the days of St. Thomas Aquinas, the temporal power has its immediate derivation from the people. It was through

* Page 19.

the consent of the people and the princes of Christendom that this supreme principle of international law prevailed, and the Coronation Oath, made to the Church, was based upon it. It is historically true that the Papal Power was in those times the keystone of Christendom.

The Archbishop again, says Mr. Gladstone, has affirmed that the spiritual power is supreme within its own limits, and can thereby fix the limits of all other jurisdictions.* But then the Archbishop expressly states that this supremacy is 'in matters of religion and conscience.' It is not for me to interpose between these two distinguished persons; but I should have thought that it was impossible for one power supreme in itself to fix its boundaries without fixing as a consequence the boundaries of whatever power came in contact with it, just as the fixing the boundaries of your own field fixes the boundaries of the field adjoining it; and that the kingdom of conscience, that kingdom of God within the man, settles the question as to how far any other power shall come, and where its powers must cease in its right to act. Mr. Gladstone has said this very thing, observing that 'there are millions upon millions of the Protestants of this country who would agree with Archbishop Manning if he were simply telling us that divine truth is not to be sought from the lips of the State, nor to be sacrificed at its command.†

On a small scale we may exemplify what we mean from this Expostulation. Its author would seem to say to his Catholic fellow-countrymen: 'I am a man of

* Page 54.

† Page 55.

position, eloquence, and influence. Senates and nations listen to me: a powerful party obey my voice. The majority of our countrymen foster prejudices against you, both old and new, and my skilful words can heat them into a flame; your fortunes have been in my hands, and may be again. Either protest against your spiritual teachers, or abide my indignation.' Here is a civil power which, though not the royalty of England, nor at this moment its representative, is yet not lightly to be undervalued. The Catholics say: 'You have no right either to question or command our consciences. Must we obey you against our conscience, *or* God with our conscience? You confess that we are loyal, that loyalty is a part of our religion. Were we to denounce our spiritual teachers that would be disloyalty indeed; and whoever is disloyal to his conscience will be disloyal on temptation to his sovereign. Our fathers, rather than abandon their pastors, suffered much greater things than you can inflict. Your insidious advances we reject; the indignation with which, at the close of your Expostulation, you threaten us we can endure.' Here the spiritual power of conscience, in defining its own extent, defines the limits of Mr. Gladstone's power, and fears it not.

But 'the converts'! Their fellow-Catholics may be let off more easily; no stigma can be too ignominious for them. They renounce their 'mental and moral freedom;' they 'place their civil loyalty and duty at the mercy of another;' they have 'repudiated modern thought and ancient history.' Vague are these accusations; and, though not very generous, yet quite safe from their generality. It would never have done to

give examples and proofs. However, there is a decided disagreement between the converts and Mr. Gladstone ; for they say—and I have heard many of them—that they have gained a mental and moral freedom that they never knew before, have obtained a firmer footing for their loyalty, have a keener appreciation to distinguish between what is good and bad in modern thought, and a higher comprehension of the movement of God through ancient history. Whether their testimony or that of Mr. Gladstone should prevail must be left to the reader. I can only say that that of the converts is conscientiously given, and that not a few of them have distinguished themselves in the philosophic investigation of modern thought, in the cultivation of science and art, or in exploring ancient history. It would go hard with facts if they could be destroyed by declamation.

I have ventured to say already that Mr. Gladstone seems never to have thought deeply of the nature of mental and moral freedom. It is easy for a politician to confound civil with mental, political with moral, freedom ; but they are in character very different. Political and civil freedom are of an external more than of an internal nature. They are concerned in removing limits and restraints from speech and action, in diffusing political power and civil influence through the people, and in controlling as well as directing the civil government. By the very nature of mind and will, mental and moral liberty are of a different order. The object of the mind, what sets it free from its narrow egotism of thought, is truth. The object of the will, what sets it free, is moral good. Man is not made for himself,

but for a truth, and for a good of which truth is the bright reflection, and to which there is no limit. 'If the truth set you free,' says Truth in person, 'then are you truly free.' Put a man into a solitary cell; leave him in his isolation; let him be one of those who hold no converse with the spiritual world, and the question will be, how long must it be before his mind break down? Unless he turn to God, he has lost all freedom, civil, political, bodily, mental, and moral. In losing the two last he suffers from mental and moral inanition. Put a holy, enlightened Christian solitary in the same position. In his privation of bodily, social, and political liberty, which were all things to that first solitary, his mental and moral freedom still remain to him, his mind will soar in freedom unto unmeasured regions of truth, his heart will go forth in love unto unspeakable depths of good. The Catholic, even the convert, who makes his annual eight days of spiritual retirement, understands these things.

A man is bodily free in proportion to the extent of territory over which he can freely move. Had he the bird's privilege as well, to take to the air, he would be doubly free. So is it with the mind. It is free in proportion to the extent of certain and assured truth into which it can freely enter, over which it can freely move. The will, again, is morally free according to the extent and height and greatness of moral good that through a loving heart the will can securely embrace. In the very root and basis of the soul moves the appetite for truth, and the moral good that truth reflects and brightens. Only when drawn forth by this truth and moral good, which God presents, can he get out of the contracted

cell of his subjective nature, and advance towards this truth, especially that of God's magnificent revelation, and enter into the foretaste of that good which this revelation has made known. This movement, lower in the natural order, immeasurably higher in the supernatural order, constitutes the mental and moral freedom of man. 'If the truth shall set you free, then are you truly free.'

Whilst still moving hesitatingly through the shallows of doubt and of uncertain opinion no man is free. He is struggling through conjectures or following half lights towards that certainty of truth and peace in good which he hopes in time will make him free ; or he gives up the search and sinks back into indifference. The man who, intent on other thoughts, has lost his way and got benighted, is so far from mental freedom that he hesitates, doubts, conjectures, and frets ; but on regaining his path he recovers his freedom, and makes progress towards the good before him.

But against freedom of will, as of mind, stand the allied powers of sense ; their indulgence, and the passions they awaken, absorb and degrade both the moral and mental forces ; make the mind's light servile to the imagination, which, however God designed it to be the servant of truth and its illustrator, grows sordid from sensuality and inflammable from passion ; and thus evilly stimulated, it perverts from the truth and absorbs into error and evil the action of the will. Another condition of mental and moral freedom, therefore, is to keep the senses, their appetites, and the inflammable imagination down in order and subjection. Nor is this all ; deeper within the man is the pride that

exalts the subjective self over the truth and good for which the man was made. This false and deceptive self-exaltation draws the mind from truth, the will from law, and needs the curb of humility and obedience to the One True Good, whose authority, that it may be ever at hand for the exercise of these virtues, is set before our very senses in the human depositaries of His truth and law.

Wherefore, obedience to truth is mental freedom ; resistance to truth is the loss of liberty. Obedience to the authority through which God brings us the truth, and to the supreme law that marks the way towards truth, is moral liberty ; disobedience to that authority and law is the loss of moral freedom. In what lies the secret strength of obedience ? In that a more authoritative and stronger will than our own brings ours into action ; in that two wills combine to bring up the one that is oppressed with its egotism, authority and law being its security for right direction. Thus, by obedient habits, is the child trained to strength of will ; and thus, in the things of God, where man is yet a child, does the authority of the Church draw him up to the unchangeable regions of truth and divine good. This being so, and God having in His Church wonderfully provided the channels of light and grace in her Sacraments, of safety in her infallible teaching, and of self-denial, humility, and obedience, in her ministerial authority, it is obvious to any one who comprehends these principles that the Church is the true home of mental and moral freedom ; but far more obvious is it to those who hold practical possession of them within the Church herself.

And if the field of the mind hath received the whole compass of truth made known by God to man in its marvellous unity, then in contemplating that truth, article by article, doctrine by doctrine, each illuminating all, and all illuminating each, new beauties of truth incessantly spring upon the mind, to the delight, solace, and freedom of the contemplating spirit. But the Catholic religion holds possession of all the revealed truth,—added to all the natural truth that God has given to man,—whilst elsewhere it is broken into fragments and scattered in parts through numerous sects and divisions.

In like manner the supreme law shapes out with authority the boundaries between good and evil, and leads us in the direction of moral good ; and the obedient following of that law is the condition of moral freedom. But that man might not lose his way, be perplexed with doubts, or left to the hesitating and uncertain lights of his own judgment and opinion, where there should be certain faith and belief, Christ our Lord appointed an authority, to whom both the truth and the law were committed, to teach them with divine authority to the end of time ; and to hear and obey that authority in a spirit loyal to God's inward movements is to gain mental and moral freedom. That these are gained, and in a way contrasting wonderfully with their previous states of mind, all earnest converts bear witness.

To the Catholic Church, in his earlier days, Mr. Gladstone gave a magnificent testimony, a complete justification to her converts. In his *Church Principles* he carps, indeed, at many details, not so much of what

the Church really is and does, but of what he erroneously supposes her to be and to do. At last, however, he comes to the comparison of what is the strength of the Protestant and what of the Catholic Church.

'Simple Protestantism,' he says, 'has a legitimate strength of its own; it is this, that it makes the access to the Holy Scriptures free for all the people, and it derives immense advantage in the controversy with Rome from the evident fairness of exposing to the general eye the authority for the truths to which the general assent of men is asked. We may estimate the amount of this advantage from the anxiety which has been shown by the advocates of Romanism, ever since it has been obliged to appeal to public discussion and opinion, to show that the Papal system is not opposed to the free circulation of the Scriptures among the people. . . . The free circulation of the Holy Bible, *while it is one occasion of the difficulties of the Church*, is likewise a chief cause of her strength.' I have marked the passage in italics for further consideration.

'Romanism, on the other hand,' continues Mr. Gladstone, 'has also a strength of its own; it is this, that it unflinchingly asserts the oneness, the supremacy, the permanency of the faith, and its independence of private opinion; and that it offers the ordinances of grace from hands to which the power of administering them has been committed, if there be truth in history, by the Apostles of our Lord, and asserts an authority and power of guidance which they transmitted. Thus, of these two hostile principles, the one triumphs by tendering the word which God inspired, the other by asserting the Church which the Redeemer established.'

It is singular that in the next paragraph Mr. Gladstone should affirm of these 'two hostile principles,' that 'they must be essentially at all times harmonious, while their antagonism is supposititious, and has no ground but in the depraved fancies of mankind.' *

Whilst the author of *Church Principles* allows that the free circulation of the Scriptures is 'one occasion of the difficulties of the (Protestant) Church,' he contends for uniting it with the principle of Church authority which he correctly portrays as the strength of the Catholic Church. There is but one way of uniting and harmonizing these two principles, and avoiding the 'difficulties,' and that is to keep the Scriptures under the Church's authority, and deliver that divine sense of them which the Church holds in her perpetual tradition. Then may she deliver the Holy Scriptures, as she habitually does, together with their sense, to all men of good-will.

Mr. Gladstone will perhaps allow me to exhibit this combination as it was understood by a probable ancestress of that New Zealander who is one day to sketch the ruins of St. Paul's. My old friend Bishop Pompallier, the first Catholic Bishop of New Zealand, made a convert of the daughter of a chieftain, and her name was Hoke. Having previously been a disciple of certain Protestant missionaries, they went to remonstrate with her, just as Mr. Gladstone expostulates with the English converts. Arrived in her presence, she sat in silence whilst they spoke, and said: 'Well, Hoke, we are surprised that you should join the Picopos (Catho-

* *Church Principles considered in their Results*, by W. E. Gladstone, chap. viii. p. 181.

lics), who will not give you the Holy Book.' On this theme they descanted ; and when they had concluded, Hoke called for her books, and rising to speak, according to New Zealand etiquette, the missionaries in their turn sat down in silence. 'You missionaries,' she began, 'should speak truth. Here are the Holy Books. They teach me the creed—what I am to believe ; they teach me the Sacraments—what I am to receive ; they teach me the commandments—what I am to do. If I was blind, of what use would be the Holy Book? The Bishop came and spoke—his word went through my ear to my heart. He baptised me—my heart received the light of God. After he had baptised me, he gave me the Holy Book—with the light in my heart, and the Bishop's words, I saw the meaning of the Holy Book.' It was the light of Catholic faith that enabled this daughter of a cannibal race to harmonise the Church's authority with the use of the Scriptures.

To come back to Mr. Gladstone's sentiments in his *Church Principles*, could their author have given a sounder justification to the converts from his communion? He may say that since he described her strength the Church has changed. And it is not improbably among the motives of the Expostulation to free himself by this charge from what in that book he has written in commendation of the Church. But whether she has changed or not, not her accuser, but the Church herself, is the judge. She maintains that she has acted in the Vatican Council on her old principles, has drawn from her old deposit, and proclaimed her immemorial tradition, doctrine, and practice. And even the expositor, with whatever consistency, whenever it seems

to support his accusations, endeavours to show that her recent decrees are the outcome of her earlier history.

At the end of last session of Parliament the *Times* suggested that two parties were in want of a cry; and the old anti-Catholic cry was suggested. Mr. Gladstone has seized upon it, and has dressed up the old figure called Popery, that grotesque invention of the Protestant mind, in a new garb taken from the well-stored magazine of the Döllingerites. But this figure of Popery is no more like the Catholic religion than the idols recently brought to light at Troy are like Minerva. The Protestant people of this country, its new editor might think, were fond of the dear old romance, the property of their imagination from the nursery, and would welcome a little improvement of it. In this, however, there may have been some misconception; the great political name explains its wide circulation.

III. MR. GLADSTONE'S MISCONCEPTIONS.

COULD we get into the secret chambers of Mr. Gladstone's mind, and there examine his whole theory of the Catholic system, judging from the fragments of it exhibited, we should have an instructive example of what vivid imagination, working on the prejudices of education, can do in misshaping religious truth, and misjudging its professors. Could we discover a path through the haze and vague uncertainty of his language,—would some gracious sun shine out and disperse the Ossianic mists of his rhetoric, and bring us to see specific facts, persons, and precise charges with their proofs, we should

have something tangible to take hold of. But that will serve for a cry which is not sufficient for argument.

The title itself of the *Expostulation* involves a false assumption, and expresses the fundamental error of the book. *The Vatican decrees have no bearing on civil allegiance.*

The present writer is a competent witness that neither in the decrees themselves, nor in the discussions upon them, nor in the *schemata* discussed but not voted, nor in the *schemata* prepared but not discussed, nor in the *postulata*, nor in any private remark I ever heard from the members of the Council, was there ever a word uttered which either expressed or implied that any decree, whether passed or contemplated, bore the slightest reference to the civil power or to civil allegiance; and owing to the independent position I maintained towards all parties, to being the senior English Bishop present in the Council, to being an elected member of one of the principal congregations, to being the representative Bishop of his English brethren at the meetings of English-speaking Bishops for drawing up *postulata*, and to having the advantage of free converse with Bishops of all nations and modes of thought, I had special opportunities of knowing both what the Council contemplated and what its members thought.

Mr. Gladstone had my letter whilst the Council was yet sitting, and I believe another from the Bishop of Orleans, repelling every notion of an obtrusion by the Council into the civil sphere; but, what is decisive of the whole question, when susceptibilities were awakened by hostile diplomacy in the French Government, the reply sent by Cardinal Antonelli, as the Pope's Se-

cretary of State, completely disposed of the allegation. This State-paper, of date May 21, 1870, must have reached Mr. Gladstone's hands at the time, and have become well known to him. In that authoritative document the Cardinal says: "These canons attribute neither to the Church nor to the Pontiff direct and absolute power over the whole circle of political rights of which the despatch treats. . . . In fact, the Church has never intended, and does not now intend, to exercise a direct and absolute power over the political rights of the State. She has received from God the sublime mission of conducting men, whether regarded as individuals or associated in society, to a supernatural end; she has therefore, in virtue of this mission, the power, and is under the obligation of duty, to judge of the morality and of the justice of all acts, whether external or internal, in their relation to the natural and divine laws. Hence, since no act, whether prescribed by supreme power, or whether it emanates from the free action of the individual, can divest itself of this character of morality and of justice, it comes to pass that the judgment of the Church, though falling directly on the morality of the acts, indirectly embraces all those things with which this morality is allied.'

Here is the precise point of difference between Mr. Gladstone's view of the Church's action with respect to the civil sphere and that of the Church herself. Mr. Gladstone charges the Church and the Pope with claiming direct and absolute power in the civil sphere. The Church, who can alone know her own mind, says: No, nothing of the kind. Christ has given to His

Church the moral and the divine law, the authority to teach them, and the authority to judge the consciences of her children by them. But all the actions of man, as Mr. Gladstone has beautifully described, involve God's law and man's conscience, even his external acts relating to civil duty and to material things. For instance, it is a civil duty to obey the civil power; it is likewise a duty of conscience, and, as such, the Church enforces it. But were the civil power to prohibit preaching in the name of Christ, as the authorities of Jerusalem forbade their Apostles to do, then they would receive the apostolic reply: "If it be just in the sight of God to hear you rather than God, judge ye." So to steal, to break into a house, to raise or co-operate in an unjust rebellion, or to plunder the Church, involve civil and temporal acts, but they likewise involve the conscience in sin; and the Church condemns them as infringements of the moral law of conscience. We have already seen how Mr. Gladstone himself asserts that 'there are millions upon millions of the Protestants of this country who will agree with Archbishop Manning, if he were simply telling us that divine truth is not to be sought from the lips of the State, nor to be sacrificed at its command.'* This is precisely what Cardinal Antonelli says; for divine truth includes the laws of morality and the rules of conscience. And the Archbishop would say, and has, in fact, said, the selfsame thing, and no more. Nor is it to be supposed that Mr. Gladstone has accepted the doctrine of the Hegelian philosophy, although Prince Bismarck has an-

nounced it in express terms, that the State is the supreme dictator of the conscience, and that the subjective conscience is bound to subject itself to the majesty of its objective laws.

Cardinal Antonelli goes on to explain: 'But this is not to mix herself up directly with political affairs, which, according to the order established by God, and according to the teaching of the Catholic Church herself, belong to the jurisdiction of the temporal power, without dependence on any other authority.'

It is impossible to put the contrary to Mr. Gladstone's assumption in clearer terms. The spiritual and temporal powers are next described by the Cardinal as distinct and separate, one from the other, the temporal having a subordination to the spiritual, as the human is subordinate in its end to the divine. 'It results from these principles,' his Eminence continues, 'that though the Infallibility of the Church embraces all that is necessary for the conservation of the integrity of *the faith*, yet no prejudice can spring therefrom to the claims of science, history, or politics. . . . The Church, in fact, while inculcating the principle to render to God the things that are God's, and to Cæsar the things that are Cæsar's, imposes at the same time on her children the obligation of a conscientious obedience to the authority of sovereigns.'*

When Mr. Gladstone says that Rome 'has refurbished and paraded anew every rusty tool she was fondly thought to have disused,' he refers to the Syllabus. The Catholic Church has changed within the last

forty years. The Catholic Church has not changed, but refurbished her rusty tools. These contrary propositions meet each other all through Mr. Gladstone's Expostulation. '*Semper eadem* is her boast.' *Semper eadem* she is not, *semper eadem* she is.

So far from the Syllabus consisting of rusty tools refurbished, so far from being extracted from ancient or mediæval documents, its propositions are collected from the most recent Papal announcements, and expressly bear on modern errors. So far from refurbishing rusty tools, whilst the Council was sitting, the Pope destroyed a great number of them. In his Constitution *Apostolicæ Sedis* of September 1869, promulgated in the Council, a vast number of old censures that had accumulated with time were utterly suppressed and abrogated. Of this fact Mr. Gladstone was well informed at the time, the representative of his Government at Rome having obtained a copy of it. The preamble of this Constitution is very instructive to those whose fancy it is to assert that Rome keeps her old weapons ready for use, regardless of the changes around her. It commences in these terms :

'It is befitting the moderation of the Apostolic See so to retain what has been established by the canons in a salutary way, that if, through change of times and circumstances, the need suggest itself that some things be altered and prudently dispensed with, the same Apostolic See should from its supreme authority provide a remedy. Wherefore, having long revolved in our mind that the ecclesiastical censures *latæ sententiæ*, and to be incurred *ipso facto*, decreed and promulgated throughout many ages, whether to protect the safety

and discipline of the Church, or to correct and amend the unbridled license of the wicked, have grown by degrees to a great number; and because the reasons and ends for which they were imposed exist no more, and they have ceased to be applicable or useful; and forasmuch as because of them doubts not unfrequently arise, and anxieties and distress of conscience, both in those who have care of souls and in the faithful; in our desire to remedy these inconveniences, we have commanded a complete revision of these censures to be made, and to be laid before us, that with careful deliberation we may determine and ordain which of them it is requisite to retain, and which of them it is befitting to modify or abrogate.'

Before passing* to another chapter of Mr. Gladstone's misconceptions, I may as well point out the error of his argument to prove that conversions to the Church are diminishing. Whether in recent years they have or have not diminished I decline to say, though not from want of knowledge. He tells us that the rumoured increase of Catholics in England—and he speaks with respect to conversions—'would seem to be refuted by authentic figures;' and then the gradual decrease of Catholic marriages from 1859 to 1871 is given. But that decrease is explained from another cause than diminished conversions. A very large immigration of Catholics from Ireland took place in consequence of the terrible famine which desolated that country; whilst of late years that immigration has diminished, until it has almost ceased. But the stream of Irish emigration from England to America and Australia still flows on. For this reason one would expect the diminution of

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Catholic marriages in England to be considerably more than it proves to be.

IV. MR. GLADSTONE'S 'INFALLIBILITY' AND THE POPE'S INFALLIBILITY.

MR. GLADSTONE'S 'infallibility' and the Pope's infallibility are two very different things. But before I draw the line between them, and show in what respects they differ, to clear the way before me I must remove one or two more of his misconceptions.

As one proof that 'Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith,' Mr. Gladstone expostulates in these words: 'It is necessary for all who wish to understand what has been the amount of the wonderful change now consummated in the constitution of the Latin Church, and what is the present degradation of its episcopal order, to observe also the change, amounting to revolution, of form in the present, as compared with other conciliatory decrees. . . . When, in fact, we speak of the decrees of the Council of the Vatican, we use a phrase which will not bear examination. The canons of the Council of Trent were, at least, the real canons of a real Council; and the strain in which they are promulgated is this: *Hæc sacrosancta, ecumenica, et generalis Tridentina Synodus, in Spiritu Sancto legitimè congregata, in ea præsidentibus eisdem tribus apostolicis Legatis, hortatur, or docet, or statuit, or decernit*, and the like; and its canons, as published in Rome, are "*canones et decreta sacrosancti ecumenici Concilii Tridentini*," and so forth. But what we have now to do with is the Con-

stitutio Dogmatica Prima de Ecclesia Christi, edita in sessione tertia of the Vatican Council. It is not a constitution made by the Council, but one promulgated in the Council. And who is it that legislates and decrees? It is *Pius Episcopus, Servus Servorum Dei*; and the seductive plural of his *docemus et declaramus* is simply the dignified "we" of royal declarations. The document is dated *Pontificatus nostri Anno XXV.*; and the humble share of the assembled Episcopate in the transaction is represented by *sacro approbante Concilio*.*

There is such a conscious tone of having caught the Pope in an act of 'revolution,' of form at least, and the Episcopate in 'present degradation,' in this passage, such an unction, too, of conscious superiority over Rome, that, as a specimen of 'expostulation,' not a word of it could be spared the reader. Let us, then, use a little of that 'modern thought and ancient history,' which, whatever Mr. Gladstone may say, we have no intention of discarding, especially in the present case.

First be it observed, that in the course of eighteen centuries the Church must be expected to make many changes in disciplinary forms. Her whole history shows that she does so. Always the same in doctrine, although some doctrines may at one time be held implicitly, at another explicitly—always the same likewise in the fundamental principles of that discipline which springs from her divine constitution—in the application of its details the Church, as her history most clearly tells, knows how to vary according to circumstances and conditions, so that the spirit of her consti-

* Pages 32-34.

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tution may be the more perfectly preserved. For law is like an arm, and form is a species of law. Its basis, the fundamental principles of right, is fixed unchangeably on the divine authority, as the upper arm is fixed unchangeably upon the body; whilst the hand, the changeable application, adapts itself in varied movements to the ever-varying objects and circumstances which it has to take hold of, yet always resting on one and the same unchanged basis, as change of law rests on unchangeable right.

The solution of Mr. Gladstone's difficulty is this. General Councils are held in one or the other of two distinct forms, and hence there are two distinct and different forms in which their decrees are drawn up and promulgated. Either the Pope presides by his Legates or he presides in person. When the Pope presides over a Council by his Legates, the decrees run in the name of the Council, and this authenticates them when presented to the Pope for his authoritative approval, enforcement, and promulgation. The earlier General Councils were held in the East, and were presided over by Papal Legates, and after their conclusion they were submitted to the Pope, who gave them authentic approbation and effect. The first over which the Popes presided in person were the first four General Councils of Lateran. Of the first three the decrees remain, but not the acts or forms. Of the First, in 1123, we have the bare decrees, without mention of the authority by which they were approved or promulgated. The Second, in 1139, under Innocent II., and the Third, in 1179, are drawn up in the form of Papal Constitutions with the formula *Sacro approbante Concilio*, precisely as in the

Vatican Council. The Fourth, in 1215, under Innocent III., runs likewise in the Pope's name. Mr. Gladstone, in a note, suggests that though some hold it to be so, this is not established. But, as given in Harduin, and as extracted in the authentic decretals of Gregory IX., there is the very style and even the terms that Mr. Gladstone reprobates as an innovation of Pius IX. and the Vatican Council. The decrees of the Fourth Council of Lateran begin with the words, '*Nos autem, sacrosancto et universali Concilio approbante.*' The decrees of the First General Council of Lyons, under Innocent IV., run obviously in the Pope's name, and such phrases as these occur in them: 'We therefore, confiding in the mercy of Almighty God, and in the authority of the Blessed Apostles Peter and Paul;' and 'We receive them into the protection of Blessed Peter and our own.' These terms belong exclusively to Papal documents. The delinquencies of Frederic IV. were discussed by the Council, but the constitution giving sentence is the Pope's, with the clause *sacro presente Concilio*.

The decrees of the Second General Council of Lyons, where the Greeks and Latins were united, are given in an apostolic constitution of Gregory X., who presided. In the General Council of Vienne there was but one decree, the judgment on the Templars. It was given in a constitution of the presiding Pontiff, Clement V. In the famous Council of Florence, where for the last time the Greeks and Latins were united, Pope Eugenius IV. presided, and the form observed is precisely that of the Vatican Council. The decree or 'definition,' as the decree of faith was called, is in the form of a Papal Constitution, which begins: *Eugenius Episcopus servus*

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servorum Dei. It states at the outset that the Greek Emperor John Paleologus, the delegates of the Patriarchs, and representatives of the Eastern Bishops approved; it begins the definition of doctrine in words identical with the doctrinal constitutions of the Vatican: '*hoc sacro approbante universali Florentin Concilio definimus.*' After the signature of the Pope follow the signatures of all the Latin and Greek Prelates. It is evident that the Greeks raised no more objection to this form than the Latins, for their subscriptions prove the contrary.

The like forms are used in the Fifth Council of the Lateran, presided over by Leo X. I might have equally referred to the Council of Constance, after the election of Pope Martin V. had taken place in the Council. And although the mode of proceeding in that Council was really informal, inasmuch as its members voted by nations, a portion of its doctrinal decrees obtained force through the dogmatic constitution of Martin V.* The difference of style, then, between Trent and the Vatican is obviously based upon an invariable rule of the Church, and is no innovation of Pius IX.

It must not be forgotten that it was the Bishops in the Vatican Council who discussed and settled the terms of the two dogmatic constitutions, suppressing, adding to, and modifying the original drafts by their majorities. During the discussions the Pope was absent, and only present at the final votings. Every Bishop within the Council gave his *placet* or *non placet*, there

* For the whole of the facts and quotations in the above statement see Harduin's *Councils*.

being but two *non placets* uttered in defining the Infallibility. The Pope never opened his lips on the question before the Council until all discussion and voting was completed; he then gave the final judgment. All the Bishops, moreover, subscribed the constitution after the Pope, as defining, and their names are all printed as defining in the authentic edition of the Council.

It has commonly been considered a foolish thing to slay the slain; but I cannot help noticing Mr. Gladstone's instancing, as one token of change, that the canons of Trent 'are published in Rome as "*canones et decreta sacrosancti ecumenici Concilii Tridentini*," and so forth. But what we have now to do with is the *Constitutio Dogmatica Prima de Ecclesia Christi, edita in sessione tertia* of the Vatican Council.' Precisely so. But it so happens that my official copy of the Council of the Vatican has a similar title to that of Trent. The title is: *Acta et Decreta Sacrosancti Œcumenici Concilii Vaticani*. Mr. Gladstone has confounded the title of a constitution with the title of the entire Council; and if he will turn over the pages of his copy of the Council of Trent, he will there find a title resembling that which has given him so much offence. It stands as follows: *Bulla S. D. N. Pii Divina Providentia Papæ IV. super confirmatione œcumenici generalis Concilii Tridentini*. In that Bull are contained these words, without which the Council would be of no effect: 'With the counsel and consent of our brethren [the Cardinals], we this day have confirmed by Apostolic authority all and each [of the decrees and canons of the Council], and have decreed that they be received and observed by all the faithful.' So the Queen, and not the Parliament, makes

our laws ; they run in the Queen's name, the Parliament consenting.

The expostulator may depend upon it that the Church is *semper eadem*. But it is curious to notice how the language of his accusation of change shifts about. First he tells us that within the days of his memory 'the constant, favourite, and imposing argument of Roman controversialists was the unbroken and absolute identity of belief of the Roman Church from the day of our Saviour until now. He then notes a sensible change in the present tenor of our literature 'during the last forty years.'* Secondly, he speaks of 'the deadly blows of 1854 and 1870' aimed at 'the old historic, scientific, and moderate school,' which 'surely was an act of violence.'† And in several other passages we are told that the evil claim of the Pope to Infallibility and unlimited obedience dates from 1870. But then in a note we are told that 'the gist of the evil we are dealing with consists in following (and enforcing) precedents from the age of Pope Innocent III.'‡ That is, from 1215, which makes six centuries and a half. Then we are told, on the same authority, that 'the Popes had kept up, with comparative little intermission, for well-nigh a thousand years, their claim to dogmatic Infallibility; and had, at periods within the same tract of time, often enough made, and never retracted, that other claim which is theoretically less but practically larger—their claim to an obedience virtually universal from the baptised members of the Church.'§

* Page 13.

† Page 15.

‡ Page 33.

§ Page 28.

On the two very points on which Mr. Gladstone has raised all this clamor, and that on the express ground of violent and even revolutionary change, by his own admission, the Church has been substantially the same, as far as these Papal claims are concerned, for well-nigh a thousand years. Yet he complains, and invites Catholics to complain, that, by the decrees of 1870, 'the religion of a man has been changed for him, over his head, and without the very least of his participation.'* Well, the doctrines have not been changed, but defined by the Pontiff and the Episcopate—first by the Episcopate, as far as their judgment was concerned, and finally by the Pontiff—and they teach the unchangeable faith of the Catholic Church.

I will venture to quote an English author who by no means accords with the sentiment I have just quoted. 'Our Redeemer,' he says, 'as we are henceforward to assume, founded upon earth a visible and permanent society, cohering, and intended always to cohere, by means of a common profession of belief, but also of common and public ordinances, which by their outward form constituted and sealed the visible union of believers; while, by the inward spiritual grace attached to them, they were also destined to regenerate men in Christ, and to build them up in Him, and thus to constitute their inward and essential as well as their external oneness. Now there has been in practice the closest connection between the doctrines of a visible Church, and that of spiritual grace in the Sacraments,

and that of an Apostolical Succession in the ministry ; so that in general they have been received or rejected together.'

Then, after a few pages, speaking of the ordinances of the Church, the author says: ' Now it would be a supposition most repugnant to all antecedent probability, that the administration of such ordinances under such circumstances (that is, the having to cope with all the opposing forces of the unbelieving world, and yet more with all the bitterly, though more subtilely, hostile influences which the breast of every man professing allegiance to the Saviour supplies) would be committed to the members of the society at large ; and this for several reasons. First, because of the high and mysterious connection between their outward form and their substance, and of the blessings they convey, we should expect them in the hands of those whose function in life it is especially to know and to guard the treasures of Christianity. . . Therefore their administration becomes a matter of government and discipline, and one, too, requiring the best—nay, indeed, much more than the best—discernment that is to be found among men for its right management ; from whence it seems to follow, that as different persons are adapted in various degrees for such an office, and as the mass are not at all fit for it, while the very best are but imperfectly capable of its discharge, it should be kept in the hands of a select body of persons, the most suitable that can be secured.'

And in another passage, speaking of succession from the Apostles, ' If there be a divine commission, not a figurative, but an actual, not a supposed, but an

attested commission involved in the true idea of the Christian ministry, then we have a way open for us naturally and readily to believe that the gifts and graces which belong to the author of that commission are indeed closely attached to its legitimate exercise. Then we have a full and adequate representation of the religious dispensation under which we live, as a system of powerful influences emanating altogether from God, and operating upon us as their necessitous recipients; and that relation between Him and ourselves, which we must correctly apprehend in order to perceive the adaptation of the Christian doctrines to their purposes, is rightly established in the ideas of His unbounded might and bounty on the one hand, and of our absolute weakness and need on the other—of Him as the universal Giver, and of us as receivers qualified by necessity alone.'

And soon after the author says: 'The argument from the commission to preach and instruct, and from the power of the keys, is nearly parallel, and is corroborative of that from the authority requisite for the right administration of Sacraments.'

It would be a very hard task to reconcile these beautiful passages with Mr. Gladstone's demand on the Catholic people to disclaim the teaching of the Apostolic See and the Episcopate, or with the complaint he makes of their acquiescing in the having their religion changed over their heads without their concurrence. But the author of these extracts is Mr. Gladstone.* No doubt he often contradicts his own *Church Principles* in the details of the very book from which they are

* *Church Principles*, chap. v.

54 *Gladstone's Expostulation Unravell'd.*

quoted; but these are, or were, Mr. Gladstone's principles.

It is impossible to take up all the misconceptions contained in the sixty-six pages of the Expostulation, but there is a glaring one about *ex cathedrâ* definitions, where he says that 'there is no established or accepted definition of the phrase *ex cathedrâ*,' and that no one 'has power to obtain one, and no guide to direct choice among some twelve theories on the subject, which, it is said, are bandied to and fro among Roman theologians, except the despised and discarded agency of his private judgment.'* The whole of his argument rests upon the authority of—*it is said*. Doubtless, whilst agreeing in the main, theologians differed as to minor conditions of what was a true and complete definition of the term *ex cathedrâ* before it was dogmatically used and defined; yet they always agreed that it was the official act of the Pope teaching the Church. Mr. Gladstone asks for an 'accepted definition,' and the Council has given him one. It was before his eyes in the decree of Infallibility he had just quoted. No sooner does the Church in Council introduce the term *ex cathedrâ* than she gives its authentic definition, and, what is more, its very terms are taken word for word from the dogmatic decree of the Council of Florence, which was signed by both Greeks and Latins. The definition is in these terms: 'When he (the Pope) speaks *ex cathedrâ*—that is to say, when discharging the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority—he defines a doctrine regarding faith or morals.'

* Page 34.

There was a time when Mr. Gladstone had no difficulty in his own judgment of defining what is *ex cathedra*. In 1840, in his *Church Principles*, after quoting Gregory XVI.'s condemnation of indifferentism as maintained by the unhappy De la Mennais, he says: 'And this the Pope promulgated *ex cathedra*, as being infallibly decided by his voice, and as being obligatory upon all the children of the Church to receive.'* Four-and-thirty years ago Mr. Gladstone understood the term *ex cathedra*, and could even apply it to Papal documents where both the term *definimus* and the term *anathema* are wanting. He could even think at that period that it 'became obligatory on all the children of the Church to receive it'; that is, the Papal condemnation. Why, then, should he first be shocked in 1874 that the Council should define in 1870 what he believed in 1840 was the Catholic doctrine of Papal Infallibility and obedience to the Pope?

And now let us approach the Council itself. The Expostulation goes to suggest that the Council was convened mainly with a view of defining the Infallibility, and that the definition itself was brought about, chiefly for political objects, through the action of the Pontiff and 'a dominant party.' A falser notion could not be entertained. I have the official catalogue before me of the *schemata* prepared by the theologians for discussion in the Council. In them the Infallibility is not even mentioned; far the greater part of them regard ecclesiastical discipline. Through mundane revolutions such vast changes had taken place in the condition of

* *Church Principles*, chap. viii. n. 46.

the Church and its affairs since the Council of Trent, that in a very large portion of the Church many of the laws of discipline enacted three hundred years ago had ceased to be applicable, and new enactments were imperatively required. In discussing these, a not inconsiderable progress had been made when calamitous events suspended the Council. The whole doctrinal *schema* respecting the Church and the Papal primacy was presented to the Council, and discussed without there being a word respecting the Papal Infallibility in the programme. For although that point had been prepared by the theologians, representing not merely Rome, but all the principal Churches, before the Council began it was decided not to introduce it. Accordingly, the *schema* on the Church and the Papacy appeared without it. What, then, gave subsequent rise to the introduction of the doctrine of the Infallibility? The chief moving cause was the incessant attacks made upon the Council, originating with the unsound German professors. They assumed, even before the Council sat, that the Infallibility was to be carried, and that by some stratagem issuing in acclamation of the doctrine; their attacks were reverberated from other quarters, and the world was full of them; whilst the Bishops, absorbed in the Council, could not reply. The very fear which these men showed at the thought of the Infallibility, their loud denial of its being an article of Catholic doctrine and tradition, and the way in which, with all the say to themselves, they managed to establish an influence, raised the question to one of supreme practical gravity.

Many of the Bishops began to reflect, and to communicate their reflections one to another. It was ob-

served how much these men, some of whose other doctrines had been already corrected at Rome, were in fear of the Infallibility. Their positive denial of it was noted, and their spurious defence of the opposite doctrine. If this was not repelled, it would go far towards establishing the impression that the doctrine was not definable; the result would be, that men like the writers in the *Augsburg Gazette*, notwithstanding the traditional teaching of the Church, and the canonical practice of all times that involved the Papal Infallibility, would resist or disown the doctrinal decisions of the Pontiff whenever brought against them. The consequence would be that the authority of the Pontiff definitively to settle controversies of doctrine, which the Church had ever acknowledged and acted upon, would be set at naught by a party within the Church, and between Council and Council there would be no authority recognized by them that could with irresistible vigour put down new errors against faith or moral doctrine. There was precisely that justification for action which Mr. Gladstone ascribes to the definitions of the earlier Church. 'The justification,' he says, 'of the ancient definitions of the Church, which have endured the storms of fifteen hundred years, was to be found in this—that they were not arbitrary or wilful, but that they wholly sprang from, and related to, theories rampant at the time, and regarded as menacing to Christian belief. Even the canons of the Council of Trent have in the main this amount, apart from their matter, of presumptive warrant.' *

Besides the motives already assigned, to borrow Mr.

Gladstone's words again, 'the levity of the destructive speculations so widely current, and the notable hardihood of the anti-Christian writing of to-day,'* as it appeared to many Bishops, rendered it all the more important that the Pope should be armed with that full strength with which Christ had invested Peter and his successors, to confirm his brethren in the truth, and to smite with irreversible judgment the false doctrines that might lift up their pride within the Church. For these reasons many Bishops united in a postulation that the question of Papal Infallibility might be brought into the Council; and accordingly it was introduced. Once introduced, there could be no doubt of the decision; for even those Prelates who argued against its opportuneness, with the exception of three or four, maintained the doctrine. I have already declared that no political motive, or notion of giving political dominion to the Pope, ever entered the minds of those to whom we owe the definition.

It remains to consider the meaning and extent of the Infallibility: first, as it is viewed through the prejudices of Mr. Gladstone; secondly, as it is understood and defined, and so limited, by the Council. Mr. Gladstone says, that 'the reach of the Infallibility is as wide as it may please the Pope, or those who prompt the Pope, to make it.'† This he asserts on the ground that the sense of the limiting term *ex cathedra* is undefined. But we have shown that the Council itself defined the term. He likewise asserts that the office formerly claimed by the Church was 'principally that of a witness to facts,' but that now, especially within

* Page 47.

† Page 37.

the last forty years, the claim is 'principally that of a judge, if not a revealer, of doctrine.' And then we have it asserted that in the earlier claim 'the processes were subject to a constant challenge to history, . . . maintaining the truth and power of history, and the inestimable value of the historic spirit.' But, 'in the second, no amount of historical testimony can avail against the unmeasured power of development.'*

This is the intellectual basis of Dr. Döllinger's party as exhibited in their manifesto, the book entitled *Janus*; in which book the whole of Mr. Gladstone's arguments may be found, with all their heresy. That book, written previously in the shape of articles in the *Augsburg Gazette*, and that before the definition, has since become their plea for rejecting the Council. Let Mr. Gladstone read the reply to it in the *Anti-Janus* of Dr. Hergenröther, and, if his mind be candid, he will see how far an appeal to history upon foregone conclusions respecting doctrine will carry men away from historic truth. The old Protestant principle of private judgment, as against the teaching authority of the Church, was the appeal to Scripture. The new principle of private judgment of Dr. Döllinger and his party, as against her authority, is the appeal to history. This is precisely that spirit of historical criticism that I denounced in my Pastoral.

The assertion that until recent times the Church acted as witness, not as judge, of doctrine, presents us with a most singular example of modern thought arrayed against ancient history. What were the decrees

* Pp. 13-14.

and the canons, the anathemas and the excommunications pronounced against heresies and heresiarchs, of all the ancient Councils, and of so many of the older Popes, but doctrinal judgments?

Then as to the charge of substituting unmeasured development for the testimony of history. The Church witnesses to two sources of evidence before she pronounces upon her own doctrine. The first is the actual existing belief of the Catholic world; the second is the tradition come down through the ages from the beginning. The full testimony of the actual living Church was within the Vatican Council in the voice of her Bishops, representing every clime and nation; and for the tradition of the past, never was history so thoroughly searched before, and that on both sides of the question, in dissertations written by 158 of the Fathers for the use of the Council; in discussions prolonged until history and argument were absolutely exhausted; and in a flood of pamphlets circulated among the Fathers. The constitution in which the Infallibility is defined cites decisions of the Second Council of Lyons and that of Florence, in both of which the doctrine had already been virtually defined by the Greeks and Latins united. It also quoted the Fourth Council of Constantinople of 869. But this by no means represents the evidence brought forward in discussion from much earlier Councils and Fathers, and from the Sacred Scriptures. Indeed, it may be safely said, that to an unprejudiced eye the evidence of the Sacred Writings is much stronger and more persuasive for the Infallibility of Peter's successor than for that of the Episcopate. On this subject there was no call what-

soever for the principle of development; nor do I think it was once mentioned.

Mr. Gladstone is fond of putting his statements in the shape of questions, and he asks: 'Will it be said that the Infallibility of the Pope accrues only when he speaks *ex cathedra*?' * This question insinuates the contrary. But the Council strictly limits the Infallibility to *ex cathedra* decisions; and the objector ought to understand that such documents are of strict interpretation, and that no one has a right to affirm that more is contained in the decree than is expressed. Again, it is asked: 'Will it be said that the Infallibility only touches faith and morals? Only matters of morals!' † And here, by way of illustrating the extent of morals, Mr. Gladstone very correctly describes our human life as involving duty at every step, as if the Pope pursued every man throughout his life, pronouncing *ex cathedra* judgments upon all his acts. He confounds judgment upon moral doctrine with judgment upon moral acts, and by this confusion of ideas contrives to bring all human life under the prerogative of Infallibility. No wonder that, after this monstrous widening of the sphere of Infallibility, he is enabled to hurl so many figures of rhetoric against, not the Pope's Infallibility, but his own invention. Such, then, are Mr. Gladstone's misconceptions of the Papal Infallibility. How completely it illustrates Dr. Newman's well-known remark, that 'true testimony is unequal to the Protestant view'!

It remains to see what the Infallibility as defined by the Council truly is, and what it truly is not. Let me

* Page 34.

† Page 36.

first say, that the Church is not responsible for either doctrines or their applications as given by those who, even though members of the Church, are not her authorised teachers, in whatever shape they may appear. Nor is it fair to pick out the *obiter dicta* of competent writers and exhibit them as Catholic doctrine. The only way of fair dealing is to take the formal expositions of competent authorities when expressly directed to explain an article of faith. So we take the legal expositions of judges, so the evidence of experts.

Before giving the definition of the Infallibility, it will be expedient to observe that the whole chapter in which it is contained underwent considerable alteration from the Bishops as the result of their discussions. For example, the original title of the chapter was *De Romani Pontificis Infallibili Auctoritate*. But the word *auctoritate* was altered to *magisterio*, with the express intention of marking that the infallible authority was limited to *teaching*. For greater convenience I give the definition in an English version of it as follows:

‘The Sacred Council approving, we teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex cathedra*—that is, when, in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter—is possessed of that Infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine

regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which may God avert—presume to contradict this our definition, let him be anathema.'

As an objection has been raised in the *Times* that there is no canon and no anathema attached to the definition, it may be well to observe, first, that definitions of doctrine are not always put in the form of canons, although they were so in the Council of Trent; secondly, that the clause *docemus et divinitus revelatum dogma esse definimus* begins the definition; thirdly, that the definition does conclude with the *anathema sit* against all who presume to contradict this definition, which is the equivalent of a canon. The definition strictly limits the Infallibility to doctrine of faith and of morals, and that only when the Pope is exercising his Apostolic authority in teaching all Christians from the Apostolic Chair. Mr. Gladstone confounds throughout his pamphlet moral conduct with moral doctrine; but the Infallibility is expressly limited in the text to doctrine of faith and doctrine of morals, or moral doctrine, which, in fact, is of the elements of faith as well as of ethics.

'The reach of the Infallibility is as wide,' says Mr. Gladstone, 'as it may please the Pope, or those who prompt the Pope, to make it.'* And he even questions whether it may not enable the Pope to proclaim new revelations. This shows that he has never carefully studied the text of the definitions, nor the exposition

of its sense delivered in the preamble. In that exposition it is expressly stated that 'the Holy Spirit was not promised to the successors of Peter, that by revelation they might make known new doctrine, but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles.' This, then, is another limitation to the Infallibility, that it is *not by revelation*, nor does it extend to new doctrines, but is, *by assistance* of the Holy Ghost, to keep *the deposit of faith delivered from the beginning*.

In another passage of the preliminary exposition it is shown that the Pope employs all wise and judicial precautions in taking the testimony of the Church to any doctrine before defining it. 'The Roman Pontiffs,' it says, 'according to the exigencies of time and circumstances, sometimes assembling Œcumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular Synods, sometimes by using other helps which Divine Providence supplied, have defined as to be held those things which, with the help of God, they had recognised as conformable to the Scriptures and Apostolic traditions.' This brief narrative of the measures taken by the Popes securely to obtain the sense of the Church before pronouncing a doctrinal judgment was inserted into the decree as one of the results of discussion in the Council.

The distinction between the false Infallibility, as Mr. Gladstone has been taught to view it, and the true Infallibility held by the Church, has been admirably expressed by the late learned and lamented Père

Gratry. Misled like others as to what the Council really intended, he wrote against the definition; but before he died the actual decree reached his hands, and he wrote, in his retraction :

‘I combated an *inspired* Infallibility; the Council’s decree *rejects* inspired Infallibility. I combated a *personal* Infallibility; the decree gives but an *official* Infallibility. Writers of a school I thought excessive were undesirous of a limitation to Infallibility *ex cathedra* as being too narrow; and the decree but gives Infallibility *ex cathedra*. I almost feared a *scientific* Infallibility, a *political* and *governmental* Infallibility; and the decree gives but *doctrinal* Infallibility in matter of faith and morals.’*

A more authoritative exposition of the limits of Papal Infallibility was given in the joint Pastoral of the Swiss Bishops in the year following that of the Council, which received the commendation of the Pope himself, and in which is contained the following passage: ‘It cannot be said that the Roman Pontiff is personally infallible, in the sense that each of his affirmations is infallible, and that it depends but on his personal views to impose faith in new dogmas upon the faithful. The Pope is neither infallible as a man, nor as a scholar, nor as a priest, nor as a bishop, nor as a temporal prince, nor as a judge, nor as a legislator. He is neither infallible nor incapable of sin in his life and conduct, in his political views, in his relations with princes, nor even in the government of the Church; but he is solely and exclusively infallible when, in his quality of

* *Correspondant* of 25th February 1872.

supreme Doctor of the Church, he pronounces a decision in matter of faith or morals that ought to be accepted and held as obligatory by all the people.'

I might give extracts in the same sense from the most valuable work of the late Bishop Fessler, the learned Secretary-General to the Council, for which he received a congratulatory Brief from the Sovereign Pontiff. But as the work itself, entitled the *True and False Infallibility of the Popes*, will speedily appear in an English translation, I refrain from doing so. Having disposed of half the ground of Mr. Gladstone's Expostulation, I proceed to dispose of the other half.

V. MR. GLADSTONE'S 'OBEDIENCE' AND THE CHURCH'S OBEDIENCE.

IF in his exaggeration of the Pope's Infallibility Mr. Gladstone exceeds all bounds, in his amplification of the extent of ecclesiastical obedience he becomes absolutely wild. I have only room for a brief statement of his misconceptions; I hope the reader will examine his text from page 37 to page 45 of the octavo edition.

'The sounding name of Infallibility,' he says, 'has so fascinated the public mind, and riveted it on the fourth chapter of the constitution *De Ecclesia*, that its near neighbour, the third chapter, has, at least in my opinion, received very much less than justice.*' Then is given the text of the decree, which I shall put in English. 'The pastors and faithful of whatsoever rite and dignity, each one individually as well as all taken together, are bound to the duty of hierarchical subor-

* Pp. 37-8.

dination and to true obedience, not only in those things that belong to faith and morals, but likewise in those that belong to the discipline and government of the Church spread throughout the world. . . . This is a doctrine of Catholic truth, from which no one can deviate with secure faith and salvation. . . . We therefore teach and declare that he (the Pope) is the supreme judge of the faithful, and that in all causes belonging to ecclesiastical jurisdiction recourse can be had to his judgment; but the judgment of the Apostolic See can by no one be reversed. Nor is it lawful for any one to judge his judgment.'

Upon this Mr. Gladstone comments in these terms: 'Even, therefore, where the judgments of the Pope do not present the credentials of Infallibility they are unappealable and irreversible; no person may pass judgment upon them, and all men, clerical and lay, dispersedly or in the aggregate, are bound truly to obey them; and from this rule of Catholic truth no man can depart save at the peril of his salvation.' *

This is strange blundering in the interpretation of law from a practised legislator. If with the whole context of the law before his eyes he can draw such conclusions, what can we expect when the same writer comes to the Syllabus, consisting as it does of short sentences taken out of their ample context? He has confounded the point of doctrine with the point of law; and that peril to salvation which in the text of the decree is exclusively attached to the doctrine he has attached to the law resulting out of the doctrine. The

first paragraph of the decree asserts that the members and whole body of the Church, whether pastors or flock, are held together in hierarchical order by the principle of obedience, of obedience not only to the doctrines of faith and morals, but obedience likewise to the regulations of Church government and discipline. It is this principle of obedience to the Church, not that other practical obedience to Papal judgments, which is declared to be '*a doctrine of Catholic truth, from which no one can deviate with secure faith and salvation.*' Mr. Gladstone has extended this clause into the second paragraph, where it is not to be found, and which is upon the distinct subject of the Pope's judgments in cases appealed to his Supreme Court, to which, as being a totally different subject, not referring to faith, but to legal decisions, it does not apply. Yet upon this egregious blunder of his own making has Mr. Gladstone raised his most vehement and declamatory accusations. He speaks likewise with horror of the Papal ecclesiastical judgments for being 'unappealable and irreversible ; no person may pass judgment upon them.' Precisely so. So it is, and so it must be, in every judicial system, where there are inferior tribunals and one supreme tribunal and last court of appeal. No one can reverse its decision, no one can judge its judgment ; all must obey it, and that under pain of contumacy. It is the same in the civil as in the ecclesiastical system of judicature—there is always a high court of final appeal whose decisions are 'unappealable and irreversible ; no person may pass judgment upon them.' All, of whatever class or degree, 'must obey them.' In the Anglican Establishment the same rule prevails. As

the Queen is head of the Anglican Church, the final appeal in causes ecclesiastical is to the Queen in Council. All Anglican churchmen and laymen are bound to obey the decision, which is 'unappealable and irreversible;' no person can rejudge that judgment. Why? Because the theory of the law is, that the Queen takes the place formerly held by the Pope.

But it does not follow from the terms of the decree of the Vatican Council that there are no intermediate courts, such as those of the local Bishop, next that of the Archbishop or Metropolitan; nor does it follow that the Pope may not reverse his own judgment, which is not at all unusual, where the defeated party brings proof of error or new matter that could not be before adduced. I have a letter before me of the late Cardinal Prefect of Propaganda, in a case where I had acted as apostolic delegate, in which his Eminence says: 'Nothing is more usual to the Holy See than to reverse its judgments on proof of error.' The whole of the second clause most plainly refers to appeals from the local and inferior courts to the Supreme Court in matters ecclesiastical.

In his very authoritative book on Diocesan Synods, the most learned Pope Benedict XIV. points out, from the provisions of the common law, that in issuing rescripts and mandates the Popes may sometimes be deceived by false informations or by suppressions of truth; in which case they are far from complaining if the executors of such documents suspend their action until the Pontiff is informed, who willingly rectifies what is amiss. Moreover, whenever a Pontifical law or mandate may, in the judgment of the local authority,

have an injurious effect in some province or diocese, the Bishop can and ought to make this known to the Holy See, and the Pope is ever ready to receive such representations, and to make exceptional provisions wherever they are shown to be needed.* In short, the government of the Church, like that of all sound governments, is guided by common sense. A discipline and government such as Mr. Gladstone imagines for us could not exist.

That the principle of obedience to the authority of the Church is a point of faith and condition of salvation is nothing new. It was taught by its Divine Founder when He said: 'If thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; and if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and publican.'† Here disobedience to the Church, even in matters of ordinary life, is plainly put under anathema, or separation from salvation. St. Paul likewise says: 'Obey your prelates, and be subject to them. For they watch as being to render an account of your souls.'‡ What, then, has the Council done but repeat the doctrine of Holy Scripture?

After he has stuffed the decree of the Council with his own misconceptions and mental confusion, Mr. Gladstone lets his ideas run away with him into a wild-

* *De Synodo Diocesano*, l. ix. c. 8.

† Matt. xviii. 14-17.

‡ Heb. xiii. 17.

ness of fancy, a very romance of misconstruction, that is fairly astonishing. The principle of ecclesiastical obedience is made to extend over all civil power and civil actions. 'Individual servitude,' he says, 'however abject, will not satisfy the party now dominant in the Latin Church; the State must also be a slave.'* This sentence is a specimen of the shiftiness that runs through the whole production. The author allows that the decree was approved by 'a council œcumenical in the Roman sense;'† and here he limits the satisfaction derived from it to 'a dominant party.' How by this decree is the State made 'a slave'? It does not even touch the State. Mr. Gladstone quotes in proof of his assertion what he calls 'the pregnant words on the point.' They are these: 'Not only in those things that belong to faith and morals, but likewise in those that belong to the discipline and government of the Church spread throughout the world.'

These, then, are the limits set to that obedience whose principle is pronounced to be a matter of faith. It includes, first, obedience to doctrines of faith; secondly, to moral doctrine; thirdly, to Church discipline fourthly to Church government. Here, I repeat, is the limitation set by the Council to that obedience the principle of which is declared to be of faith. Let us now see to what Mr. Gladstone extends it. 'Absolute obedience, it is boldly declared, is due to the Pope, at the peril of salvation, not alone in faith and morals, but in all things which concern the discipline and go-

* Page 40.

† Page 42.

vernment of the Church.' The words 'absolute' and 'boldly' are Mr. Gladstone's additions. And what is 'at the peril of salvation' in the text is the doctrine, not the obedience. Now for the wild romance. 'Thus,' says Mr. Gladstone, 'are swept into the Papal net whole multitudes of facts, whole systems of governments, prevailing, though in different degrees, in every country of the world. Even in the United States, where the severance between Church and State is supposed to be complete, a long catalogue might be drawn up of subjects belonging to the domain and competency of the State, but also undeniably affecting the government of the Church; such as, by way of example, marriage, burial, education, prison discipline, blasphemy, poor-relief, incorporation, mortmain, religious endowments, vows of celibacy and obedience. In Europe the circle is far wider, the points of contact and interlacing innumerable. But on all matters respecting which any Pope may think proper to declare that they concern faith or morals, or the government or discipline of the Church, he claims, with the approval of a council undoubtedly œcumenical in the Roman sense, the absolute obedience, at the peril of salvation, of every member of his communion.'

Except in points of defined doctrine, whether of truth or moral principle, all the rest, in so far as salvation is concerned, is not in the decree of the Council, but is a huge addition of Mr. Gladstone's. For, I repeat once more, the doctrine of obedience is declared of faith under peril of salvation, but the exercise of obedience is simply declared to be obligatory. There is no doubt but that contumacious disobedience against

authority is of peril to salvation. Contumacy strikes at the very root of authority, whether of God or man ; and no society, under whatever government, can tolerate it, but ever treats it among the gravest crimes. Only this point the Council does not touch directly, it only speaks of the obedience of subjects to superiors as of binding force.

Of the matters which Mr. Gladstone has 'swept into the Papal net,' the Council says nothing ; and he cannot but know that whilst some of them—vows, for example—are of a purely spiritual nature, others—for example, poor-relief—are of a purely temporal nature ; whilst others of them have both a spiritual and a civil element, in which what is of conscience and religion belongs to the Church, and what is of civil regulation belongs to the State.

Nothing is more clearly expressed in the traditions of the Church than the distinction between the spiritual and civil powers ; but when a nation and its government is Catholic, they are both presumed to have Catholic consciences, as in England, when, for a thousand years, the Catholic religion was part and parcel of the common law. Church and State become mutually supporting, and whilst the civil power, as such, is left to its free force, all that is of conscience, or, to use the words of Boniface VIII., explaining the Bull *Unam Sanctam* in a Council, 'what regards sin,' is of the authority of the Church. This principle explains a considerable portion of the Syllabus. Thus it is that the Church touches civil actions on the side of conscience, as previously explained. But in concluding that part of his subject the expostulator seems to ques-

tion the right of the Church to have any independent authority, and reclaims against the notion that the Church has the right to know her own powers, for to know is to define them.*

Mr. Gladstone shall answer Mr. Gladstone. In his *Church Principles* he says: 'No mere sameness of tenets, therefore, is sufficient for the perpetuity of the Church. Association, of whatever kind, necessarily and obviously implies much more than a mere aggregation of units; and the action of an association implies, in like manner, much more than the concurrence of a majority of a mere aggregation of units. Wherever there is combination, there is something over and above the sum total of individual agencies; there is joint action, and that joint action requires law and an organ. That law is usually a constitution, and that organ a government. The former may be in the breast of the latter. The latter may, where the purposes of the association are both limited and definite to the last degree, be superseded by the former; but in every other case, and the exceptions are so trifling and equivocal that we may well say in every case, where there is a society there must be a government, a centre of life, a power acting on its behalf, and also controlling and commanding the movements of its individual members, so far as they are liable to be modified by the laws and purposes of the body.' And, again: 'How wonderful is the idea of the Christian Church! A power appointed to cope with all the opposing forces of the unbelieving world, and yet more with all the bitterly, though more subtly,

hostile influences which the breast of every man professing allegiance to the Saviour supplies. What moral contradiction so violent and absurd, until we supply in this description the idea of a divine power, working in and under appointed instruments.'*

I may be told that the author of these sentiments publicly renounced his own book in Parliament, but this will not destroy the intrinsic force of his argumentation.

VI. MR. GLADSTONE'S 'SYLLABUS' AND THE POPE'S SYLLABUS.

'It seems,' says the expostulator, 'not as yet to have been thought wise to pledge the Council in terms to the Syllabus and the Encyclical. That achievement is probably reserved for some one of its sittings yet to come.' This is in the expostulatory style, based not on facts, but on a dream of imagination. I need not point out from where it comes to any one who has read *Janus*. Does Mr. Gladstone fancy that the eighty distinct propositions, on as many subjects, a good many of them complicated, most of them demanding an acute application of theological or canonical science for finding out their precise bearing and their exact contradictories, would ever be discussed and settled in 'some one sitting' of the Council? This is to insinuate that the Pope commands and the Council obeys. Does Mr. Gladstone remember how many months it took to discuss and settle the decrees that have been the object of his misinterpretations? I can only say, that the notion of introducing the Syllabus into the Council was never

* *Church Principles*, chap. v. n. 6, 7, 9.

heard of except from the writers in the *Augsburg Gazette* and their copyists. The Papal documents from which they are extracted were promulgated by the Bishops throughout the Church, and the condemnations embodied from them in the Syllabus were condemned by the Bishops in their joint and spontaneous address to the Pope. What more do they require to give them every kind of force? Are they to be turned into dogmas of faith? This is evidently Mr. Gladstone's notion, as it is that of the school of *Janus*. But the propositions of the Syllabus are far from all of them capable of being pronounced heretical; and to imagine this is to misconstrue the nature of the censure attached to them.

The Syllabus is entitled *A Collection embracing the principal Errors of our Age, as noted in the Consistorial Allocutions, Encyclics, and other Apostolical Letters of Pius IX.* The letter of Cardinal Antonelli simply authenticates them. They are simply called *errors*. We must go to the original documents for any specific censures, but there we shall likewise find the exact limit of their sense. Error is a term that includes an extended scale and gradation of censures, and to understand their nature we cannot do better than consult the prefatory 'Instruction to the Index of prohibited Books.' 'The things to be corrected,' it says, 'are propositions that are heretical, or erroneous, or savouring of heresy, or scandalous, or offensive to pious ears, or schismatical, or seditious, or blasphemous.' These are the several terms of censure, any one of which may be included under the comprehensive word *error*. Then a censure may fall upon a single clause, phrase,

or word, and not upon the entire sentence. Amongst the objects of censure are especially marked in the 'Instruction' 'the things that savour of Paganism,' and 'such as, drawn from pagan sentiments, morals, and examples, foster political tyranny, which is falsely called *state reason*, and is abhorrent from the Evangelical and Christian law.' Again, 'such as are against the liberty, immunity, or jurisdiction of the Church.' Likewise 'lascivious or obscene writing that corrupts good morals.' These points pretty well embrace the whole Syllabus.

Yet even with these helps, and such as these, how is Mr. Gladstone to construe the sense of the Syllabus? It is tolerably clear that he makes every proposition to be a universal negation, and its censure to be that of heresy, and that the condemnation bears in all cases upon every part of each proposition. It is the propensity of ignorance to generalise whatever comes from an unacceptable source, and to distort its meaning out of the proportions of truth; and on Catholic subjects Mr. Gladstone is very ignorant. He ought to understand that Papal constitutions and censures, like law, diplomacy, and other professional sciences, are full of technical terms and refined distinctions, comprehended only by the initiated; that they are addressed to Bishops who have the science of interpreting them; and that nothing can be more presumptuous than for one who, so far from having the requisite science, is not even a Catholic, to attempt to instruct the world, above all, to teach Catholics on such a subject, and to expostulate with them on what he plainly shows he does not himself understand.

Were Mr. Gladstone a Catholic well acquainted with his Catechism, he would still require, as the least preparation before handling the Syllabus, a course of study such as follows: first, a year of scholastic philosophy, to understand the school-terms and their use and application; secondly, a three-years' course of dogmatic and moral theology, in both cases under a competent master; thirdly, he might then take up such a book as the *Theses Damnatae* of Dominic Viva. After this preparation the merely elementary knowledge will have been gained for expounding the Syllabus, provided its propositions are examined with due sagacity in their original contexts, with due attention to the historic facts to which they are individually addressed, and to the time, the place, the persons, and the circumstances.

Grave warnings have been given us of the danger of attempting to construe the Syllabus without the requisite science. The *Journal des Débats* attempted it in part, and the Bishop of Orleans convicted the writer of more than seventy errors.* Mr. Gladstone attempted to render eighteen of the eighty propositions into English, and an able theologian in the *Month* found that twelve of them were either strained or presented in a sense foreign to their meaning.†

So much has been well written on the Syllabus, that I shall confine my attention to one or two of its easiest propositions, such as scarcely require the science I have

* *La Convention du 15 Septembre et l'Encyclique du 8 Decembre*, by the Bishop of Orleans.

† The *Month* for December, 1874.

spoken of to understand them; nor shall I do more than simply replace the propositions in their context. But this will be sufficient to exhibit the difference between Mr. Gladstone's Syllabus and the Pope's Syllabus.

I select the 80th and last proposition as one of those which has been subject to the widest misconstruction, has been made the most hostile use of against the Church, and, nevertheless, with its context, presents the most complete refutation, not merely of the unjustifiable sense attached to it, but to that which has been attached to other propositions of the Syllabus. Mr. Gladstone renders it in these words: 'Or that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilisation.'* The original is: 'That the Roman Pontiff *can* and ought to *reconcile* himself and come to terms with progress, with liberalism, and with recent civilisation.' The question before us is, whether this is a condemnation of progress, liberty, and modern civilisation absolutely and without distinction, or only of evils and abuses that go under that name. Englishmen, with insular pride, are apt to measure all things by what exists in England, and to think the Pope is always aiming his censure at them; whereas—to understand the Pope's Allocution of March 18th, 1861, from which the proposition is taken—they must consider the then state of things on the Continent, and the style in which evil men cloaked under popular names—such as liberty, civilisation, and progress—doctrines and deeds which in England would never be tolerated.

* Page 18.

• The Pope says in his Allocution *Jamdudum cernimus* :

‘ Long have we been the witness of the agitation into which civil society is thrown, especially at this time, through the lamentable conflict of antagonistic principles, between error and truth, between virtue and vice, between light and darkness. For certain men, on the one side, contend for *what they call modern civilisation* ; others, on the contrary, strive for the rights of justice and of our holy religion. They first demand that *the Roman Pontiff should reconcile himself and come to terms with WHAT THEY CALL progress, with liberalism, and with recent civilization*. But others with reason reclaim that the immovable and unchangeable principles of eternal justice be kept in their integrity and inviolability, and that the salutary force of our divine religion be completely preserved. . . . But the patrons of *modern civilisation* will not admit of any such distinction, even though they declare that they are the true and sincere friends of religion. Willingly would we give faith to them, were it not that the melancholy facts which are this day before the eyes of all men prove absolutely the contrary. . . . Among these facts, no one is ignorant how solemn Concordats, regularly concluded between the Apostolic See and various sovereign princes, have been utterly abolished, as recently occurred at Naples. Against which act, in this august assembly, we again and again complain, venerable brethren, and loudly reclaim in like manner, as on other occasions we have protested against like attempts and violations.

‘ But whilst *this modern civilisation* fosters every anti-

Catholic worship, and by no means keeps back infidels from public employments, nor closes the Catholic schools against their sons, it is irritated against religious orders, against institutions founded to teach Catholic schools, and against numerous ecclesiastics of every grade, even those who are clothed with the highest dignity, of whom not a few drag on an uncertain life in miserable exile or imprisonment, and even against distinguished laymen, who, devoted to us and this Holy See, courageously defend the cause of religion and justice. Whilst it grants pecuniary assistance to anti-Catholic institutions and persons, *this civilisation* despoils the Catholic Church of her most lawful possessions, and puts forth every effort to lower the salutary influence of the Church. Moreover, whilst it gives entire liberty to all discourses and writings that attack the Church and those who from the heart are devoted to her, whilst it stirs up, fosters, and favours such license, at the same time it is exceedingly cautious and moderate in repressing the attacks, sometimes violent and excessive, employed against those who publish excellent works, whilst it punishes the authors of these works, if they pass the bounds of moderation in the least degree, with the utmost severity.

‘Can the Roman Pontiff ever extend a hand to *this kind of civilisation*, or cordially enter into alliance and agreement with it? *Let their real names be restored to things, and this Holy See will be ever consistent with itself. For truly has it always been the patron and nurse of real civilisation*; the monuments of history bear witness and prove that in all ages from this Holy See have gone forth, even into the most remote and barba-

rous nations, right and true humanity, moral culture, and wisdom. But if *under the name of civilisation* is to be understood a system devised to weaken, and perhaps even to destroy, the Church—no, never can the Holy See and the Roman Pontiff *come to terms with such a civilisation.*'

The Pope goes on to narrate how, in return for his paternal concessions, *this civilisation* spattered his Council Chamber with the blood of his minister; how it stripped the Holy See of its territories, and, amidst all its infamies, still called upon the Pontiff to reconcile himself with *this modern civilisation*. 'Willingly,' says the Pontiff, 'do we pray for these persons, that by the help of divine grace they may repent. But in the mean while we cannot remain passive, as if we had no care for human calamities. . . . If unjust concessions are asked of us, we cannot consent to them. But if pardon be asked for them, freely and promptly shall we be prepared to give it.'

From one example learn all. Here is the text from which the 80th proposition of the Syllabus is extracted, and from its Apostolic author we learn its true sense. Mr. Gladstone declaims on the Pope's condemnation of all modern civilisation. Ironically the Pope uses the word from the mouth of the Church's adversaries, until he comes to true civilisation, and then he embraces and exalts it. But *this civilisation* with which the Pope is asked to be reconciled is a civilisation and a liberty that breaks down solemn agreements with the Holy See, and that, without ever consulting the other party to the contract, breaks concordats, and puts an end to them, renouncing the entire obligation of the

solemn compact. This, by natural, divine, international, and even English law, is a great crime.

It is to Italy in 1861 that the Allocution refers, to a country in which the Catholic Church had full possession through the faith of its people ; and *this modern civilisation* advances infidels into confidence and power, to the scandal of the people ; does everything in its power to suppress the Church of the people ; rises against the religious orders and the educational institutions ; exiles and imprisons the Bishops ; gives every license to speech and the press against religion, but severely represses whatever is earnestly written in its defence. Its liberalism, even in its royal personages and ministers of State, does not 'keep faith with princes.' And its *progress* moves strongly in the opposite direction to that loyalty to sovereigns about which Mr. Gladstone is so solicitous, when it murdered the Pope's lay Minister of State, revolted and raised insurrection against his throne, as well as half a dozen more ; and put a number of innocent priests to death in cold blood. Little birds have even told us how Mr. Gladstone gave a helping pen, and how his liberal friends used the name, the influence, and even the ships of England to give an impulse to the progress of *this civilisation*.

The Index, as we have seen, points to heathen maxims and practices fostering political tyranny, *falsely* called *state reasons*, and abhorrent to Christian freedom, as an object of censure. This brings me to the second proposition I have selected from the Syllabus, as being an ample refutation of the whole of Mr. Gladstone's position. That proposition is the 63d, which condemns

the error that 'it is lawful to refuse obedience to lawful princes, and even to rebel against them.' Under the general term of lawful princes the style of Roman documents includes all heads of constituted governments, not only kings, but presidents of republics. For this 63d proposition we are referred to four Papal documents. The first of them is the very first Encyclical of Pius IX., of November 1846, in which his Holiness says to the Bishops of the Church: 'Strive to inculcate into the Christian people due obedience and subjection to princes and (temporal) powers, teaching them according to the admonition of the Apostle, that "there is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God.'" Wherefore the precept to obey the power cannot by any one be violated without sin, unless perchance that be commanded which is against the law of God and the Church.'

The second document referred to for condemnation of the proposition in question is the Allocution of Pius IX. of October 1847. After treating of the restoration of the Latin Patriarch in Jerusalem, his Holiness says: 'And here, venerable brethren, we openly and loudly declare that in this affair, as in all others, all our cares, thoughts, and efforts, completely estranged from human policy, tend but to one thing—that the most holy religion and doctrine of Christ may shine forth more and more, unto all the nations of the earth. For although we desire that princes to whom the Lord hath given power, closing their ears to deceitful and pernicious counsels, may keep the law of justice, and walking according to the will of God, may

protect the rights and liberty of Holy Church, and from religious duty, as well as humanity, may labour for the happiness and prosperity of their people; nevertheless we are most keenly afflicted that in various places men are to be met with among the people who, rashly abusing our name and inflicting grievous injury on our person and supreme dignity, dare to refuse due subjection to their princes, to stir up multitudes against them, and to promote criminal disturbances. So far is this from our thoughts, that in our Encyclical Letter, addressed last year to our venerable brothers the Bishops, we failed not to inculcate obedience to the princes and powers, from which, according to the precept of the Christian law, no one can deviate without sin, unless what is commanded be against the law of God and the Church.'

The third document referred to in the 63d error of the Syllabus is the Encyclical Letter of Pius IX. of September 8th, 1849, after his return to Rome from his exile in Gaeta. After speaking of the mischievous doctrines and deeds of the Communists and Socialists, the Pope says: 'Let the faithful intrusted to your care be admonished that it belongs to the very nature of human society that all should obey the authority that is lawfully constituted within it; nor can anything be changed in the commands of the Lord which are declared on this subject in the Sacred Scriptures, for it is written: "Be ye subject to every human creature for God's sake; whether it be to the king as excelling, or to governors as sent by him for the punishment of evil-doers and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of

foolish men ; as free, and not as making liberty a cloak for malice, but as the servants of God." And again : " Let every soul be subject to the higher powers, for there is no power but from God ; and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist purchase to themselves damnation."

' Let them likewise know that it is equally a natural, and therefore an unchangeable, condition of human things, that even among those who are not in high authority, some by reason of different qualities of mind, or body, or of wealth, or of other external advantages, prevail above others ; nor *under any pretence of liberty or equality* can it ever become lawful to invade the goods or rights of another, or in any way to violate them. Clear also are the divine precepts on this subject, and extant in various places of Sacred Scripture, in which we are not only prohibited from taking, but from desiring, the possessions of another.'

Let this suffice. Mr. Gladstone's principal charge is, that whilst the Catholics of England are loyal, the Pope with his abettors uphold principles that are subversive of loyalty, and the Syllabus is his main proof. Let him read and be ashamed.

To sum up the Syllabus : some of its propositions defend natural human reason against its detractors, others defend Creation against Pantheism, others defend Christianity against Rationalism, others defend natural and Christian ethics against immoral theories. Some defend Christian faith against Latitudinarianism and Indifferentism ; not a few of the propositions are defensive of the Church and of the prerogatives of the

Holy See against the Church's assailants; others of them maintain the rights of the civil power to the duty and allegiance of its subjects; others, again, the right of Christians to Christian marriage and Christian education; whilst others of these propositions condemn that revolutionary and rebellious spirit which under false names strike at all real freedom, progress, and true civilisation.

VII. AN APOSTROPHE TO MR. GLADSTONE.

RIGHT Honourable Sir,—Responding to the call you have made upon all English Catholics to give you the expression of their sentiments on the charges you have brought against their Pontiff and their holy religion, I have the honour to offer you mine. Though but one of a million for whose voices you have called, and although I can scarcely understand why you exclude the other five millions within the British Isles, I claim the right to be considered the representative of at least one-tenth of that million. If in defending Catholic truth and loyalty against your pen I seem in some defensive strokes to put in the sharp edge of controversy, your courtesy will rightly ascribe it to the keenness of your assault. The temper of the assailant brings out in reverberation the temperament of the defendant, as the strings of one instrument set in motion awaken the chords of another, though in tones more subdued.

After ages of cruel persecution, the Catholics of this country were living in peace and content, loving their Church and Pontiff, loving their Queen and country, and your political efforts in their favour had contributed

to their peace, when, to our sudden amazement, and with no slight shock to our gratitude, we found our religious principles, in their bearing on our civil allegiance, called with vehemence into question by your eloquent, but this time misguided, pen. In your Expostulation, you call upon us to disclaim doctrines and principles of conduct that neither in the mind of our ecclesiastical superiors nor our own have any existence ; and that upon allegations that, short of absolute proof, we have every reason to believe were prompted by a factious party, once our brethren in faith, but now engaged in assaulting and ungenerously reviling that supreme authority of God's Church which was once their rock of security. Even should we be mistaken in ascribing the violence of your attack to the personal influence of those misguided men, there can be no mistake in tracing the materials you have used to the book in which they have drawn up their false indictment.

It is the privilege of those who have been wronged to complain ; and when the wrong comes from one to whom they have habitually looked for right, the breath of complaint comes from those deeper sources of emotion that touch upon the verge of indignation. Nothing inflicts pain like the breaking down of trust, especially where no reason has been shown for the change. When the Bishops of Ireland opposed the scheme of mixed university education, they stood equally upon their religious principles, their constitutional right, and experience of the evils of mixed education. That which you proffered to them as a boon, they discovered to be an evil. What was there in this, although it proved the occasion of breaking up a Ministry inclining to its

fall, to justify an unprovoked attack upon the Pope and the Catholics of England, not on the ground of the university scheme, but on the totally different plea of a disloyalty which, you yourself admit, does not exist among us?

At a time when every Christian force is needed to check the advance of unchristian, infidel, and atheistic invasions upon the peace and happiness of mankind, to draw up a severe accusation against the head of the greatest Christian community—accusation on matters that the accused look upon as criminal; to rest that accusation not upon proof, but on conjecture; to colour it and to heighten it with all the arts of rhetoric; to subscribe it with a great and influential name, and then, knowing the effect it must produce of inflaming prejudice and enkindling strife, to flood the country and the world at large with 100,000 copies of it, is what we did not expect, and could not beforehand have believed. It is not as if the Protestant population of the country had any true knowledge by which to judge what the Catholic religion is, or what are its principles and practices. They have had nothing of it in their minds for centuries but a grotesque caricature, to which your Expostulation corresponds.

Wheresoever prejudice, bigotry, and hatred of the Catholic religion and its professors prevail, there, as your correspondence will have proved, you have added flame to fire. Can this be justified on any party, political, or human motive? Is it a deed that has met the approval of the nobler-minded men of this country or of the press, or of the more prudent and abler men of your party? Unless it be the intention to strike your

roots into lower strata in search of a new party, what is there to explain this downward course?

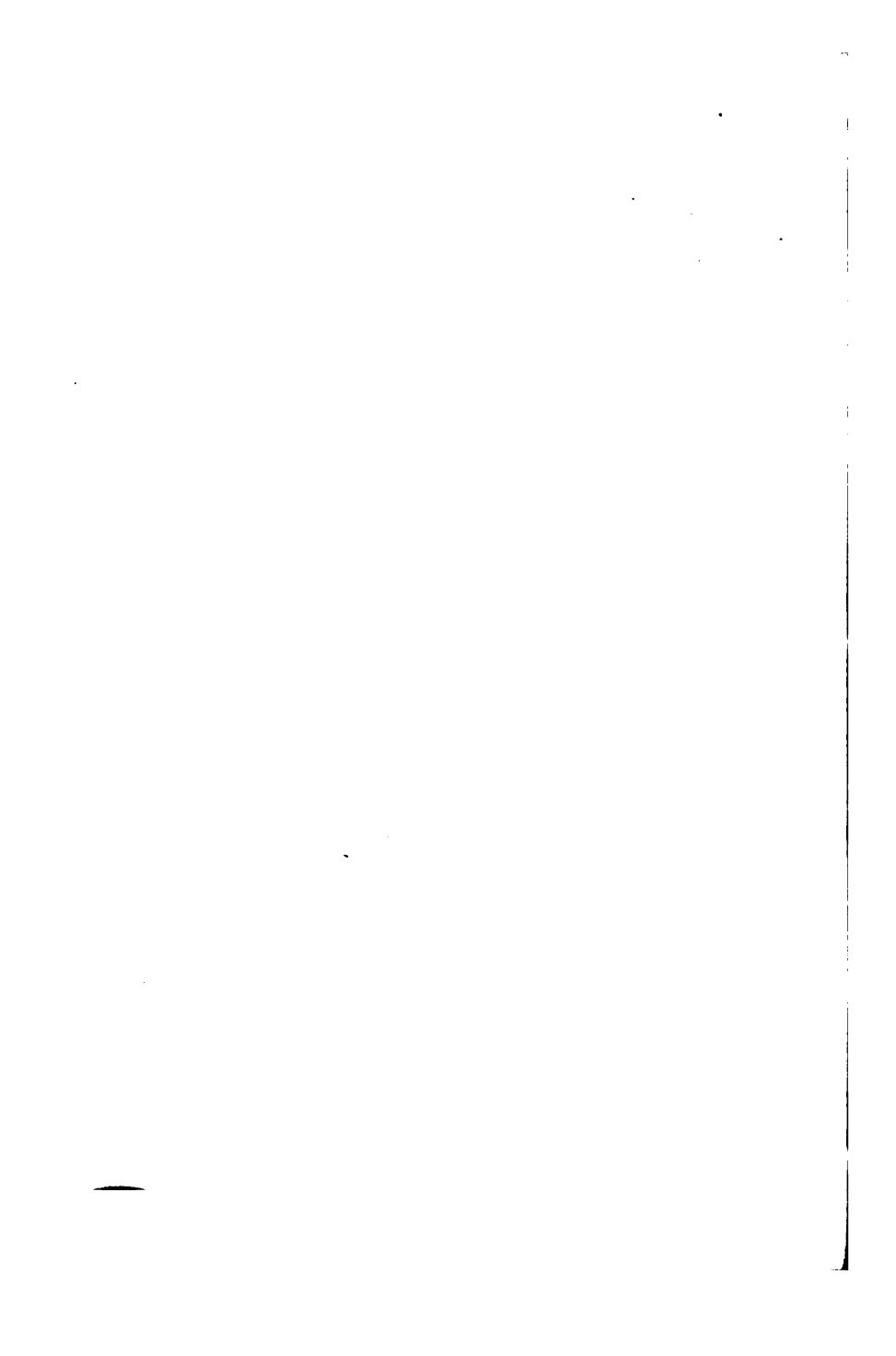
The venerable Pontiff whom we love so well, what has he done that you should strike at him? Why should you, who profess Christianity, join the throng of scorners who buffet the Apostle of Christ? By what word, by what deed, has he done injury to any mortal being, except, according to his divine commission, to warn men from error and exhort them to the truth, except to turn their way from evil and draw it unto good? For long years he has been a spectacle of the righteous man suffering, to the world, to angels, and to men. Suffering is undoubtedly the allotted portion of prophets, apostles, and saints, yet no less undoubtedly are men the inflictors of that suffering. Faith broken with him by half the powers of the world, stripped of the patrimony that protected the freedom of his predecessors for more than a thousand years, he sees the strength of the world and much of its thought combined against him. His Bishops are persecuted and imprisoned, their clergy and the members of the religious orders are scattered and dispersed by violence, leaving devoted Christian populations without pastors or Sacraments. Yet you, Right Honourable Sir, who once carried your energies in defence of the imprisoned as far as the South of Italy, profess not to understand the merits of that unprovoked persecution in Germany that rivals, and in malignity surpasses, the persecution of Christianity by the Roman Cæsars.

Is it possible that a man of large mind and political experience like your own can imagine, still less can gravely state to the world, that this same Pontiff.

amidst his sufferings and solitude, can be plotting a dangerous combination of physical forces, expecting therewith to reëstablish an order of things which, through the injustice of men, God has permitted to depart? A Pope seated on a terrestrial throne, 're-erected on the ashes of a city amidst the whitening bones of the people,' is a combination of images such as Mr. Gladstone may contemplate with artistic enjoyment, but from the very notion of which a Pope would turn with horror.

Prussia has been long habituated to chastise its people with stick and cane, and that a minister of that country should strike a man when he is down is not so very surprising. But that an Englishman, and that Englishman Mr. Gladstone, should strike a man when he is down, and that a man of the highest and most venerable dignity, stricken already with years, stripped of strength, his place contracted from a kingdom to a virtual prison; in his sorrows and solitude to strike such a man, and that with foul blows, is what honourable men would not have believed, had you not given them the proofs of it.

Be not surprised that an act like this should draw from us no other response than a just indignation. One good, however, beyond intention you have done. By compelling the Catholics of this country to give a closer consideration to the Apostolic acts of their Pontiff than they had hitherto done, they have learned to appreciate him the more.





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DEVOTED MAGAZINE

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This Magazine is published monthly, except in the month of August, when it is published bi-monthly. It is published by the Catholic World Magazine Company, 100 Nassau Street, New York, N. Y. The price of the Magazine is \$1.00 per annum in advance. Single copies are sold at 10 cents. The Magazine is sent free of postage to subscribers in the United States and Canada. Subscribers in foreign countries are charged an additional postage of 50 cents per annum.

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PAX.

The Syllabus for the People.

A

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CONDEMNED BY

HIS HOLINESS POPE PIUS IX.,

WITH

TEXT OF THE CONDEMNED LIST.

BY

A MONK OF ST. AUGUSTINE'S, RAMSGATE;

AUTHOR OF

"The Vatican Decrees and Catholic Allegiance."

New York:

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P A X.

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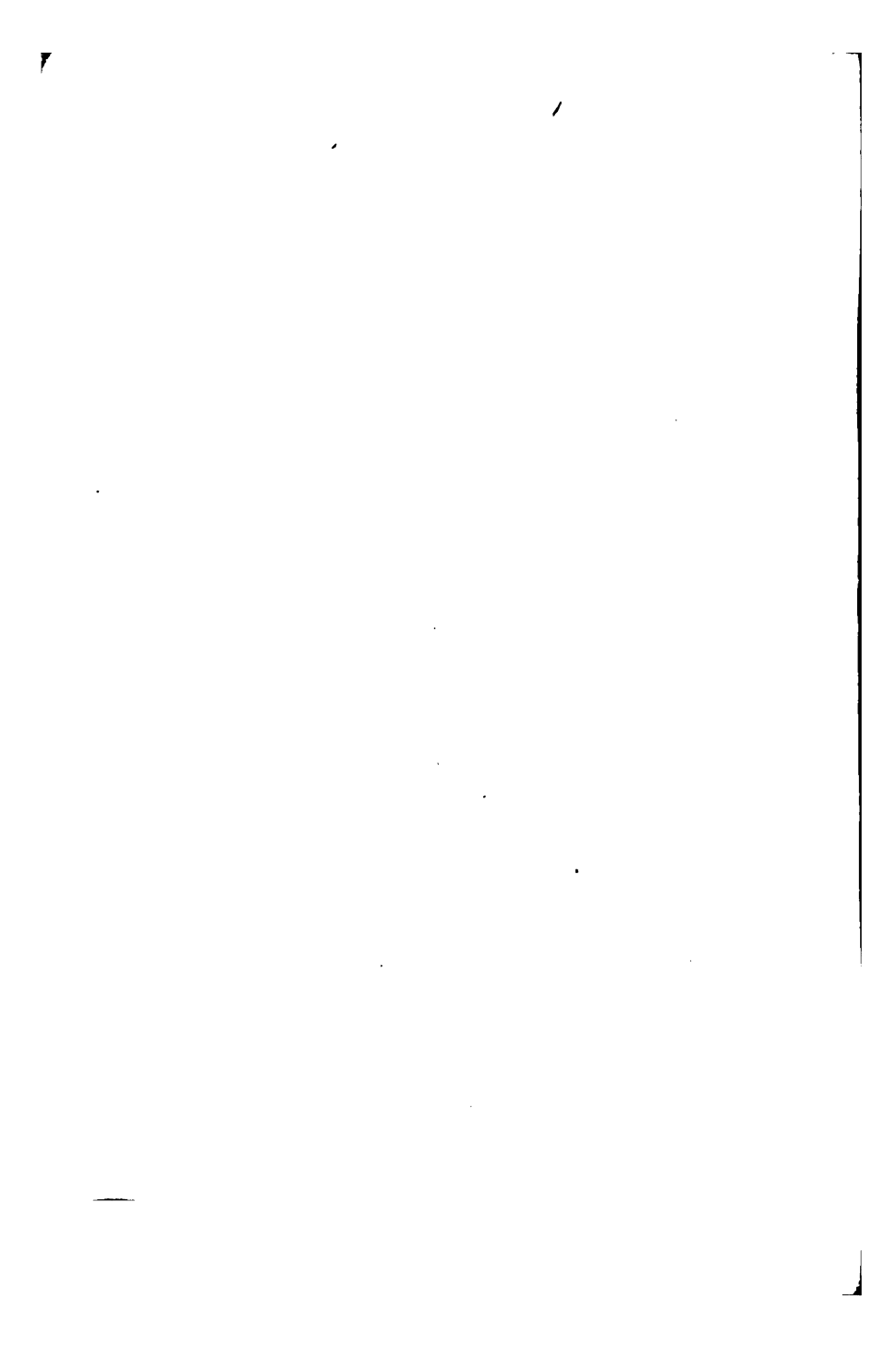
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PREFACE.

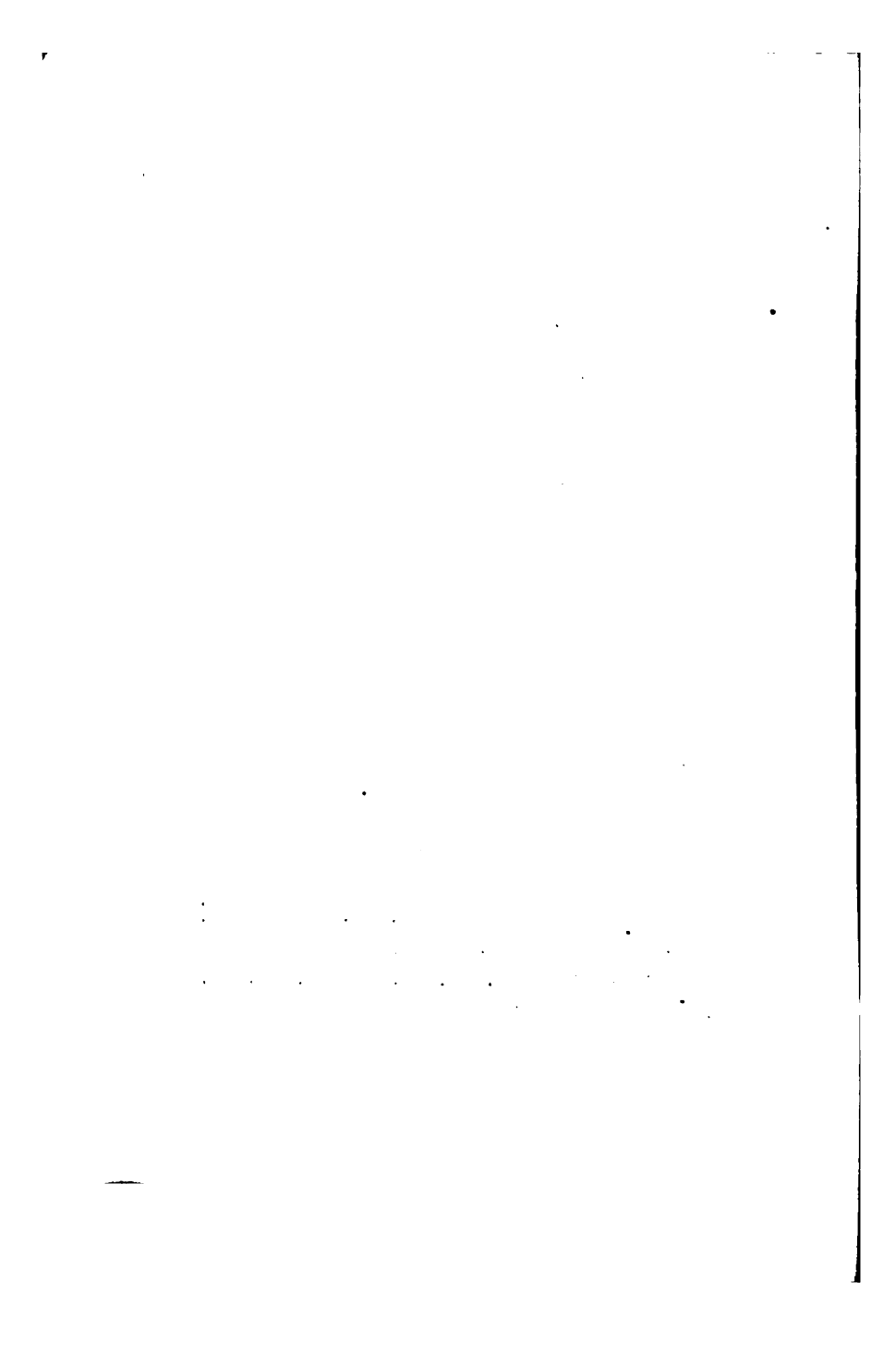
THE Syllabus of Pius IX. has been the subject of so many misconceptions, that a plain and simple setting forth of its meaning cannot be useless. This is what I have tried to do in the following pages. A vindication or defence of the Syllabus was, of course, out of the question in so small a compass ; but I think more than half the work of defence is done by a simple explanation. During the ten years just completed since its promulgation, much has occurred to shew the wisdom that dictated it. The translation I have given is the one authorized by His Eminence the Cardinal Archbishop of Dublin.

Ramsgate, Dec. 8th, 1874.



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THE SYLLABUS OF PIUS IX.

I.

INTRODUCTION.

THE Syllabus of Pius IX. is a series or catalogue of propositions, taken mostly from works of writers in our own century, and condemned by the See of Rome during the Pontificate of his present Holiness. The Syllabus itself was published on the 8th of December, Feast of the Immaculate Conception, in the year 1864; but all the propositions contained in it had been branded with Papal censure in some previous Bull, Brief, or Apostolic Letter, either in the reign of Pius IX. himself, or in that of his immediate predecessor, Gregory XVI. This will be seen from the references at the foot of each condemned thesis in the subjoined translation of the Syllabus, which give the date and title of the official document in which the said proposition had been previously censured. By glancing down the headings of the several classes in which the condemned errors are arranged, the reader will see that while some of them involve abstract doctrines, by far the greater part deal with those principles of Christian morals,

which are developed and applied as the individual comes into contact with society and with the State.

The Syllabus was accompanied by an Encyclical, or circular letter of His Holiness, addressed to "all Patriarchs, Primates, Archbishops and Bishops in communion with the Apostolic See." The tenor of the Encyclical, wherein the Holy Father commands all the children of the Catholic Church to hold every doctrine condemned by the Holy See as unlawful to be upheld or defended, coupled with subsequent declarations, leave Catholics no room to doubt that, in passing censure on each and every one of these propositions, the Pope claims intellectual obedience on the ground of his infallibility.

To explain from proper sources and in as easy a shape as possible, the sense wherein the condemnations were intended to be made, is the object of my present essay. To do this, I shall first give the Syllabus translated in full; next I shall say a word or two on what are called the "minor censures," etc., so as to convey an idea of what the Church means to do when she stamps a proposition with such or such a theological censure; and shall then pass to review the Syllabus in detail. Ignorance of its nature, caused by the most violent misrepresentation, has raised a storm against it in the public mind of our country; but nine-tenths of the condemnations it contains would be as heartily subscribed to by Protestants as by Catholics.

II.

SYLLABUS OF THE PRINCIPAL ERRORS OF OUR TIME,
WHICH ARE CENSURED IN THE CONSISTORIAL
ALLOCUTIONS, ENCYCLICAL, AND OTHER APOSTO-
LICAL LETTERS OF OUR MOST HOLY LORD, POPE
PIUS IX.

§ I.

Pantheism, Naturalism, and absolute Rationalism.

1. There exists no Supreme, all-wise, all-provident divine being, distinct from the universe, and God is identical with the nature of things, and is, therefore, subject to changes. In effect, God is produced in man and in the world, and all things are God and have the very substance of God, and God is one and the same thing with the world, and, therefore, spirit with matter, necessity with liberty, good with evil, justice with injustice.

Allocution *Maxima quidem*, June 9th, 1862.

2. All action of God upon man and the world is to be denied. *Ibid.*

3. Human reason, without any reference whatsoever to God, is the sole arbiter of truth and falsehood, and of good and evil ; it is law to itself, and suffices, by its natural force, to secure the welfare of men and of nations. *Ibid.*

4. All the truths of religion proceed from the innate strength of human reason ; hence reason is the ultimate

standard by which man can and ought to arrive at the knowledge of all truths of every kind.

Ibid., and Encyclical *Qui pluribus*, Nov. 9th, 1846, etc.

5. Divine revelation is imperfect, and therefore subject to a continual and indefinite progress, corresponding with the advancement of human reason.

Ibid.

6. The faith of Christ is in opposition to human reason, and divine revelation not only is not useful, but is even hurtful to the perfection of man.

Ibid.

7. The prophecies and miracles set forth and recorded in the sacred Scriptures are the fiction of poets, and the mysteries of the Christian faith the result of philosophical investigations. In the books of the Old and New Testament there are contained mythical inventions, and Jesus Christ is himself a myth.

Ibid.

§ II.

Moderate Rationalism.

8. As human reason is placed on a level with religion itself, so theological must be treated in the same manner as philosophical sciences.

Allocution *Singulari quadam*, Dec. 9th, 1854.

9. All the dogmas of the Christian religion are indiscriminately the object of natural science or philosophy; and human reason, enlightened solely in an historical way, is able by its own natural strength and

principles, to attain to the true science of even the most abstruse dogmas ; provided only that such dogmas be proposed to reason itself as its object.

Letters to the Archbishop of Munich, Dec. 11th, 1862, and Dec. 21st, 1863.

10. As the philosopher is one thing, and philosophy another, so it is the right and duty of the philosopher to subject himself to the authority which he shall have proved to be true ; but philosophy neither can nor ought to submit to any such authority.

Ibid, Dec. 11th, 1862.

11. The Church not only ought never to pass judgment on philosophy, but ought to tolerate the errors of philosophy, leaving it to correct itself.

Ibid, Dec. 21st, 1863.

12. The decrees of the Apostolic See and of the Roman Congregations impede the true progress of science.

Ibid.

13. The method and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of our times and to the progress of the sciences.

Ibid.

14. Philosophy is to be treated without taking any account of supernatural revelation.

Ibid.

N.B.—To the rationalistic system belong in great part the errors of Anthony Günther, condemned in the letter to the Cardinal Archbishop of Cologne, *Eximiam tuam*, June 15th, 1847, and in that to the Bishop of Breslau, *Dolore haud mediocri*, April 30th, 1860.

§ III.

Indifferentism. Latitudinarianism.

15. Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true.

Allocution *Maxima quidem*, June 9th, 1851.

16. Man may in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation.

Encyclical *Qui pluribus*, Nov. 9th, 1846.

17. Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ.

Encyclical *Quanto conficiamur*, August 17th, 1863, etc.

18. Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church.

Encyclical *Noscitis*, Dec. 8th, 1849.

§ IV.

Socialism, Communism, Secret Societies, Biblical Societies, Clerico-liberal Societies.

Pests of this kind are frequently reprobated in the severest terms in the Encyclical *Qui pluribus*, Nov. 9th, 1846; Allocution *Quibus quantisque*, April. 20th, 1849; Encyclical *Noscitis et nobiscum*, Dec. 8th, 1849; Allocution *Singulari quadam*, Dec. 9th, 1854; Encyclical *Quanto conficiamur*, August 10th, 1863.

§ V.

Errors concerning the Church and her rights.

19. The Church is not a true and perfect Society, entirely free ; nor is she endowed with proper and perpetual rights of her own, conferred upon her by her Divine Founder ; but it appertains to the civil power to define what are the rights of the Church, and the limits within which she may exercise those rights.

Allocution *Singulari quadam*, Dec. 9th, 1854, etc.

20. The ecclesiastical power ought not to exercise its authority without the permission and assent of the Civil Government.

Allocution *Meminit*, Sept. 20th, 1861.

21. The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion.

Apostolic Letter *Multiplies*, June 10th, 1851.

22. The obligation by which Catholic teachers and authors are strictly bound, is confined to those things only which are proposed to universal belief as dogmas of Faith by the infallible judgment of the Church.

Letter to the Archbishop of Munich, Dec. 21st, 1863.

23. Roman Pontiffs and Œcumenical Councils have wandered outside the limits of their powers, have usurped the rights of princes, and have even erred in defining matters of faith and morals.

Apostolic Letter *Multiplies*, June 10th, 1851.

24. The Church has not the power of using force, nor has she any temporal power, direct or indirect.

Apostolic Letter *Ad Apostolica*, August 22nd, 1851.

25. Beside the power inherent in the Episcopate, other temporal power has been attributed to it by the civil authority, granted either expressly or tacitly, which on that account is revocable by the civil authority whenever it thinks fit. *Ibid.*

26. The Church has no innate and legitimate right of acquiring and possessing property.

Allocution *Nunquam fore*, Dec. 15th, 1856.

27. The sacred ministers of the Church and the Roman Pontiff are to be absolutely excluded from every charge and dominion over temporal affairs.

Allocution *Maxima quidem*, June 4th, 1862.

28. It is not lawful for bishops to publish even Letters Apostolic without the permission of Government.

Allocution *Nunquam fore*, Dec. 15th, 1856.

29. Favours granted by the Roman Pontiff ought to be considered null, unless they have been sought for through the civil government. *Ibid.*

30. The immunity of the Church and of ecclesiastical persons derived its origin from civil law.

Apostolic Letter *Multiplices*, June 10th, 1851.

31. The ecclesiastical Forum or tribunal for the temporal causes, whether civil or criminal, of clerics, ought by all means to be abolished, even without consulting and against the protest of, the Holy See.

Allocution *Nunquam fore*, Dec. 15th, 1856.

32. The personal immunity by which clerics are exonerated from Military Conscription and service in the Army may be abolished without violation either of natural right or of equity. Its abolition is called for by

civil progress, especially in a society framed on the model of a liberal government.

Letter to the Bishop of Monreale *Singularis*,
September 29th, 1864.

33. It does not appertain exclusively to the power of ecclesiastical jurisdiction by right, proper and innate, to direct the teaching of theological questions.

Letter to the Archbishop of Munich, Dec. 21st, 1863.

34. The teaching of those who compare the Sovereign Pontiff to a Prince, free, and acting in the universal Church, is a doctrine which prevailed in the middle ages.

Apostolic Letter *Ad Apostolicæ*, August 22nd, 1851.

35. There is nothing to prevent the decree of a General Council, or the act of all peoples, from transferring the Supreme Pontificate from the Bishop and City of Rome to another bishop and another city.

Ibid.

36. The definition of a National Council does not admit of any subsequent discussion, and the civil authority can assume this principle as the basis of its acts.

Ibid.

37. National Churches, withdrawn from the authority of the Roman Pontiff and altogether separated, can be established.

Allocution *Multis gravibusque*, Dec. 17th, 1860.

38. The Roman Pontiffs have, by their too arbitrary conduct, contributed to the division of the Church into Eastern and Western.

Apostolic Letter *Ad Apostolicæ*, August 22nd, 1851.

§ VI.

Errors about Civil Society, considered both in itself and in its relation to the Church.

39. The State, as being the origin and source of all rights, is endowed with a certain right not circumscribed by any limits.

Allocution *Maxima quidem*, June 9th, 1862.

40. The teaching of the Catholic Church is hostile to the well-being and interests of society.

Encyclical *Qui pluribus*, Nov. 9th, 1846.

41. The Civil Government, even when in the hands of an infidel sovereign, has a right to an indirect negative power over religious affairs. It therefore possesses not only the right called that of *exequatur*, but also that of appeal, called *appellatio ab abusu*.

Apostolic Letter, *Ad Apostolicæ*, August 22nd, 1851.

42. In the case of conflicting laws enacted by the two powers, the civil law prevails. *Ibid.*

43. The Secular power has authority to rescind, declare, and render null, solemn Conventions, commonly called *Concordats*, entered into with the Apostolic See, regarding the use of rights appertaining to ecclesiastical immunity, without the consent of the Apostolic See, and even in spite of its protest.

Allocution *Multis gravibusque*, Dec. 17th, 1860, etc.

44. The Civil Authority may interfere in matters relating to religion, morality, and Spiritual Government: hence, it can pass judgment on the instructions issued for the guidance of consciences, conformably with their mission, by the pastors of the Church. Further, it has the right to make enactments regarding the administra-

tion of the Divine Sacraments, and the dispositions necessary for receiving them.

Allocution *In Consistoriali*, Nov. 1st, 1850, etc.

45. The entire government of public schools in which the youth of a Christian State is educated, except (to a certain extent) in the case of episcopal seminaries, may and ought to appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the conferring of degrees, in the choice or approval of the teachers.

Allocution *Quibus luctuosissimis*, Sept. 5th, 1851.

46. Moreover, even in ecclesiastical seminaries, the method of studies to be adopted is subject to the civil authority.

Allocution *Nunquam fore*, Dec. 15th, 1856.

47. The best theory of civil society requires that popular schools, open to children of every class of the people, and generally, all public institutes intended for instruction in letters and philosophical sciences, and for carrying on the education of youth, should be freed from all ecclesiastical authority, control, and interference, and should be fully subjected to the civil and political power at the pleasure of the rulers, and according to the standard of the prevalent opinions of the age.

Epistle to the Archbishop of Freyburg, July 14th, 1864.

48. Catholics may approve of a system of educating youth, unconnected with Catholic faith and the power of the Church, and which regards the knowledge of

merely natural things, and only, or at least primarily, the ends of earthly social life. *Ibid.*

49. The Civil power may prevent the prelates of the Church and the faithful from communicating freely and mutually with the Roman Pontiff.

Allocution *Maxima quidem*, June 9th, 1862.

50. Lay authority possesses of itself the right of presenting bishops, and may require of them to undertake the administration of the dioceses before they receive canonical institution and the Letters Apostolic from the Holy See.

Allocution *Nunquam fore*, Dec. 15th, 1862.

51. And further, the lay Government has the right of deposing bishops from their pastoral functions, and is not bound to obey the Roman Pontiff in those things which relate to the institution of bishoprics and the appointment of bishops.

Allocution *Acerbissimam*, Sept. 17th, 1852.

52. Government can, by its own right, alter the age prescribed by the Church for the religious profession both of women and men; and may require of all religious orders to admit no person to take solemn vows without its permission.

Allocution *Nunquam fore*, Dec. 15th, 1856.

53. The laws enacted for the protection of religious orders and regarding their rights and duties, ought to be abolished; nay more, Civil Government may lend its assistance to all who desire to renounce the obligation which they had undertaken, of a religious life, and to break their vows. Government may also suppress the said religious orders, as likewise Collegiate Churches and simple benefices, even those of advow-

son, and subject their property and revenues to the administration and pleasure of the Civil power.

Allocution *Acerbissimam*, Sept. 27th, 1852.

54. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church in deciding questions of jurisdiction.

Apostolic Letter *Multiplies inter*, June 10th, 1851.

55. The Church ought to be separated from the State, and the State from the Church.

Allocution *Acerbissimam*, Sept. 27th, 1852.

§ VII.

Errors concerning Natural and Christian Ethics.

56. Moral laws do not stand in need of the Divine sanction, and it is not at all necessary that human laws should be made conformable to the laws of nature, and receive their power of binding from God.

Allocution *Maxima quidem*, June 3rd, 1862.

57. The science of philosophical things and morals, and also civil laws, may and ought to keep aloof from Divine and ecclesiastical authority. *Ibid.*

58. No other forces are to be recognized except those which reside in matter, and all the rectitude and excellence of morality ought to be placed in the accumulation and increase of riches by every possible means, and the gratification of pleasure. *Ibid.*

59. Right consists in the material fact. All human duties are an empty word, and all human facts have the force of right. *Ibid.*

60. Authority is nothing else but numbers and the sum total of material forces. *Ibid.*

61. The injustice of an act when successful, inflicts no injury upon the sanctity of right.

Allocution *Jamdudum cernimus*, March 18th, 1861.

62. The principle of non-intervention, as it is called, ought to be proclaimed and observed.

Allocution *Novos*, Sept. 28th, 1860.

63. It is lawful to refuse obedience to legitimate princes, and even to rebel against them.

Encyclical *Qui pluribus*, Nov. 9th, 1864, etc.

64. The violation of any solemn oath, as well as any wicked and flagitious action repugnant to the eternal law, is not only not blameable, but is altogether lawful and worthy of the highest praise, when done through love of country.

Allocution *Quibus quantisque*, April 20th, 1849.

§ VIII.

Errors concerning Christian Marriage.

65. The doctrine that Christ has raised marriage to the dignity of a sacrament cannot be at all tolerated.

Apostolical Letter *Ad Apostolicæ*, August 22nd, 1851.

66. The sacrament of marriage is only a something accessory to the contract and separate from it, and the sacrament itself consists in the nuptial benediction alone.

Ibid.

67. By the law of nature, the marriage tie is not indissoluble, and in many cases divorce properly so called may be decreed by the civil authority.

Ibid.

68. The Church has not the power of establishing diriment impediments of marriage, but such a power

belongs to the civil authority, by which existing impediments are to be removed.

Apostolic Letter *Multiplies inter*, June, 1851.

69. In the dark ages the Church began to establish diriment impediments, not by her own right, but by using a power borrowed from the State.

Apostolic Letter *Ad Apostolicæ*, August 22nd, 1851.

70. The Canons of the Council of Trent, which anathematize those who dare to deny to the Church the right of establishing diriment impediments, either are not dogmatic, or must be understood as referring to such borrowed power. *Ibid.*

71. The form of solemnizing marriage prescribed by the Council of Trent, under pain of nullity, does not bind in cases where the civil law lays down another form, and declares that when this new form is used the marriage shall be valid. *Ibid.*

72. Boniface VIII. was the first who declared that the vow of chastity taken at ordination renders marriage void. *Ibid.*

73. In force of a merely civil contract, there may exist between Christians a real marriage, and it is false to say either that the marriage contract between Christians is always a sacrament, or that there is no contract if the sacrament be excluded. *Ibid.*

74. Matrimonial causes and espousals belong by their nature to civil tribunals. *Ibid.*

N.B.—To the preceding questions may be referred two other errors regarding the celibacy of priests and the preference due to the state of marriage over that of virginity. These have been stigmatized: the first

in the Encyclical *Qui pluribus*, Nov. 9th, 1846; the second in the Letters Apostolic *Multiplices inter*, June 10th, 1851.

§ IX.

Errors regarding the Civil Power of the Sovereign Pontiff.

75. The children of the Christian and Catholic Church are divided amongst themselves about the compatibility of the temporal with the spiritual power.

Ibid.

76. The abolition of the temporal power of which the Apostolic See is possessed, would contribute in the greatest degree to the liberty and prosperity of the Church.

Allocution *Quibus quantisque*, April 20th, 1849.

N.B.—Besides these errors, explicitly censured, very many others are implicitly condemned by the doctrine propounded and established, which all Catholics are bound most firmly to hold touching the temporal sovereignty of the Roman Pontiff. This doctrine is clearly stated in the Allocutions *Quibus quantisque*, April 20th, 1849, and *Si semper antea*, May 20th, 1850; Letters Apost. *Quum Catholica Ecclesia*, March 26th, 1860; Allocutions *Novos*, Sept. 28th, 1860, *Jamdudum*, March 18th, 1861, and *Maxime quidem*, June 9th, 1862.

§ X.

Errors having reference to Modern Liberalism.

77. In the present day it is no longer expedient that the Catholic religion should be held as the only

religion of the State, to the exclusion of all other forms of worship.

Allocution *Nemo vestrum*, July 26th, 1855.

78. Hence it has been wisely provided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship.

Allocution *Acerbissimam*, Sept. 27th, 1852.

79. Moreover it is false that the civil liberty of every form of worship, and the full power, given to all, of overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt the morals and minds of the people, and to propagate the pest of indifferentism.

Allocution *Nunquam fore*, Dec. 15th, 1856.

80. The Roman Pontiff can, and ought, to reconcile himself, and come to terms with progress, liberalism, and modern civilization.

Allocution *Famdudum cernimus*, March 18th, 1861.

III.

WHAT IS DEFINED, WHEN THE HOLY SEE CONDEMNS ERRORS OF 'DOCTRINE?

To get an accurate idea of the nature and intent of theological censures, and to understand what Rome intends to teach or lay down when she brands a proposition with the note of error or falsehood, is a necessary requirement for giving its true value to the Syllabus of Pius IX.

First of all, as Catholic divines tell us, the propositions are intended to be condemned *in sensu auctorem*, to wit, in the sense given to them in the books or writings from which they have been picked out. This point of Catholic doctrine deserves attention. The truest and most wholesome axiom may have a poisonous meaning in the mouth of a wily foe to religion and morals. The Pope condemns it in the baneful sense which the whole tenor of the writing from which it is taken shews to have been intended by the writer, not in the healthful one in which anyone else may utter it. Thus, an English Catholic may well express his satisfaction at the fact that in England, through the non-recognition of Catholicity by the State, we enjoy a religious liberty which Anglicans and Presbyterians may well envy us; yet the same Catholic will heartily condemn and detest the fifty-fifth of the errors enumerated in the Syllabus, to wit: "The Church should be severed from the State, the State from the Church." This assertion, if spoken by a Catholic, would be harmless; in the mouth of the infidel it is simply impious. The Catholic looks on a State in which religion should be the prime mover of all political action, as a dream too bright to be realized. And viewing its realization as a thing not to be hoped for, he prefers isolation from the State to slavery and Cæsarism. But isolation of Church from State and State from Church, in the mouth of the condemned writer, meant that no State should be controlled in its policy by the laws of God or checked by His ministers in its career of unjust aggrandizement. As anyone may see, the utility of the Papal censure would be lost, were the treacherous sen-

tence expressed otherwise than in the identical words of its framer.

The next rule to be borne in mind, in order not to stumble in reading the Syllabus, is one that needs a touch of elementary logic to be understood. It is thus conveyed : " When a proposition is pronounced false, its *contradictory* is declared to be true ; its *contrary* may be, or may not be, true." I crave my reader's forbearance for this bit of scholasticism ; one word of explanation will make it as clear as noonday, and I really could not have left it out without loss.

In short ; one sentence is said to be *contradictory* to another when it conveys just as much as is wanted, and no more than is wanted, to affirm the falsehood of the opposite one. For example, if I read this sentence : " All the Catholic members of the House of Commons voted for the disestablishment of the Irish Church ;" its contradictory might be thus formulated : " *Not all* the Catholic members voted for disestablishment." The latter does not state that many members or even that more than one member withheld his vote ; it simply denies that all voted. Between two contradictions there is no medium ; if one is true, the other is false ; and hence when a sentence is condemned as false, its *contradictory* is thereby defined as true.

But it is otherwise with two *contrary* propositions. Propositions are said to be contrary when one not only asserts the falsehood of the other, but affirms more than was necessary to make its opposite false. Thus, these two propositions : " *All* the members voted," " *None* of the members voted," are said to be *contrary* ; the second denies a great deal more than was required to

falsify the former. Between *contraries* there is a medium ; it may be that some members did, some did not vote ; hence both of two contraries may be false, though both cannot be true. I hope I have made clear what schoolmen mean by the two kinds of opposition in sentences ; to wit, contrary and contradictory opposition. Now, why have I intruded logic on my readers ? Because, as I said, we cannot get on in the present case without it, and the neglect of the canon stated above, that "the condemnation of an opinion implies the truth of its contradictory, but not that of its contrary," is at the bottom of more than half the misconceptions that have entered the heads even of well meaning people with regard to Pius IX.'s Syllabus.

Take an example : the Pope condemns this proposition (27th of the Syllabus) : "The sacred ministers of the Church and the Pontiff are to be excluded from every charge and dominion over temporal affairs." Its contradictory would run thus : "The sacred ministers, etc., are *not* to be excluded from every charge and dominion over temporal affairs." This is defined as true. Ten thousand contraries might be framed, as damnable as the condemned proposition itself ; for example : "The sacred ministers and Roman Pontiff should have every charge and dominion over temporal affairs ;" or else, "The Roman Pontiff should have charge and dominion over the temporal affairs of the British Crown, and control the expenditure of the Queen's household, and the civil list," etc., etc. Every one of Mr. Gladstone's blunders on the score of condemned propositions proceeds from the Right Honourable gentleman's sub-

stituting contraries instead of contradictions to the condemned propositions.

Let us run down the list of condemnations, supposed to have been taken from the Syllabus, which are contained in pages 16 and 17 of the ex-Premier's celebrated pamphlet. In the very first on the list, he tells us, that the Pope has condemned the "liberty of the press," and again, in the third, that the Holy Father has consigned to everlasting damnation the "liberty of speech." This is coming out strong with a vengeance! What would have been the effect on his readers' nerves, if he had only added the "fearfully energetic epithets in which they were clothed," and which, he tells us, he has considerably omitted to avoid making either himself, or his friends, or his adversaries lose their temper.

Now, a more childish want of the elements of logic was never displayed, and the pamphleteer's talk about the "fearfully energetic epithets" suggests an apt illustration of the narrow line that separates the sublime from the ridiculous. The sentence contradictory to the condemned one might run in this or a similar form: "It is *not* a right belonging to every man, that he should have an uncontrollable license to utter any sentiments" how blasphemous, libellous, or immoral soever. But if we say instead: "The liberty of the press and the liberty of speech are unlawful," and make this out to have been defined by the Pope, either we can lay no claim to British truthfulness, or we do not understand the Pope's latin, (which is easy enough, in all conscience,) or we are in the case of Horace's schoolboy, *sævo dictata reddentem magistro*, saying our

lesson the wrong way, through dread of a brow-beating schoolmaster. Do not substitute contraries for contradictories.

One more example. Mr. Gladstone's seventeenth erroneous sentence (seventy-eighth in the Syllabus) says: "In some Catholic countries, it has been wisely provided by law, that persons coming to reside therein, shall enjoy the public exercise of their own peculiar worship." The contradictory would be: "In the Catholic countries referred to by the condemned author, it has been *un*-wisely enacted that," etc. This is, and always has been, most true, in the case of countries where unity of Faith had never been shattered, and the introduction of new religions produced political convulsions. But if I were to say, "In no Catholic country may liberty of worship ever be allowed to Protestants," I have gone many a mile wide of the mark. Mr. Gladstone's version from the latin is so distorted and untrue, that we cannot form its contradictory without making the Pope say what he never wanted to say. It runs thus: In "Countries called Catholic, the free exercise of other religions may laudably be allowed." Of course, the proposition contradictory to this would run thus: "In countries called Catholic, the free exercise of other religions may *not* laudably be allowed." The ex-Premier left the *quibusdam* untranslated,—it ought to have been, "In *certain* countries"—and has thereby coined a new condemnation for us, never dreamed of by the Pontiff.

One more item and I shall close this chapter. I know many honest Protestants think, that whatever the Church defines, she defines as of faith; that the

eighty condemned propositions are eighty heresies in the eyes of Rome, and the eighty contradictories so many articles of faith. This is a misconception. Opinions may be censured as heretical, or as approaching to heresy, or as dangerous, or as offensive to pious ears, or as erroneous, etc.* Hence I must say a word or two on the several kinds of definitions and of censures. Of course my non-Catholic friends will not allow that we are right; but I trust they will give us credit for consistency and common sense.

IV.

PAPAL INFALLIBILITY AND THE SYLLABUS.

The Catholic Church has ever taught that the deposit of revealed truths received its completion on the day of Pentecost, and that from that hour it can receive neither increase nor diminution. It may be gradually unfolded, as Vincentius of Lerins hath it; the bloom of youth may grow into the vigour of manhood, but the body is one and the same. It may be clothed with the venerable garb of antiquity, may strike deeper and wider roots into the consciousness of mankind, but can lose naught of its fulness, can admit no stain on its youthful purity. The pearls of the heavenly doctrine may receive lustre and grace, borrowed from on high, and may be set in gold or silver. Above all, they may acquire distinctness. The several parts of a fertile and complex principle may, one after another, be brought before the eyes of the faithful.

* All these censures, except the first, are called minor censures.

That Mary was at every moment of her existence a spotless work of God's hands, was revealed from the beginning ; during these later ages the attention of the faithful has been especially called to the first moment of that existence—the moment of her Immaculate Conception. Nothing new has been revealed, but what was implicitly believed has been in our own times explicitly defined.

Now, it is the belief of Catholics, that those to whose keeping the unalterable deposit was entrusted, were not intended to be mere keepers of the dead letter of revealed doctrine. Their task is, in the language of the early Fathers, to have a care lest any cunning flight of the human intellect should strive to adapt the dogmas of faith to its own shifting and wayward fancies. God gave us His teachers, as St. Paul writeth to the Ephesians, that we may not be swayed by every wind of doctrine. Hence the Church, in our belief, may pass sentence on such philosophical principles, on such opinions of human science, as imperil the purity of dogma ; and can exact intellectual submission to such pronouncements. She may, moreover, pronounce that error is contained in such or such writings, whenever it becomes necessary for the fulfilment of Christ's precept of keeping His sheep from poisoned pastures. But in passing these sentences she is not defining articles of faith ; for assuredly it was not revealed to the Apostles that such heretics as Arius or Abelard, or Luther, or Jansenius, or Döllinger and his followers, were ever to be born, or that such or such a book was ever to be penned. Here we have one class of what are called dogmatic facts, that is, natural truths, not

forming part of the revealed deposit, yet claimed by the Church as a partial object of her infallibility.

I think this will be allowed to be consistent; history shews that for the last eighteen hundred years the Church has sternly and unflinchingly acted on this principle. Dogmatic facts not contained in the deposit were defined, and obedience to the definition was enforced from the time when Arius was condemned by the Fathers down to our own day; but it would be beyond my scope to enter on ground so ably trodden by others. The intellectual assent required by the Church to a non-revealed proposition is not, of course, an act of divine faith.

It is not my task to defend the Syllabus against non-Catholics on the ground of Papal Infallibility. I have only aimed in this article at clearing up a popular prejudice. I now ask for a patient hearing, whilst, as simply and briefly as I am able, I shall pass in review the much-maligned series of condemnations. Some of the errors condemned are heresies; many rest on atheistical principles; while some are historical falsehoods, coined for the purpose of leading the faithful away from the guidance of the Church of Christ. I now pass to consider, one by one, the errors condemned in the Syllabus, prefixing a few remarks to each section.

V.

REVIEW OF THE PROPOSITIONS CONDEMNED IN THE
SYLLABUS.

§ I.—*Errors on Pantheism, Naturalism, and absolute Rationalism.*

Pantheism is not a plant of English growth. Al-

though, as in the case of Coleridge, it may have for a season allured individual minds, it is too misty and vague to be able to gain ground in the practical understanding of Englishmen. It is hard to say to what peculiar morbid development of the human spirit it owes its birth, although its constant reappearance in the schools of thought during the last three thousand years seems to point it out as one of the ills the spirit of fallen man is heir to. Germany is its modern home; and it has cast out sickly offshoots in France and Italy, through such erratic intellects as those of Cousin and Gioberti.

Its main feature is the substitution of the visible world for the God of Christianity. It ascribes His name to the universe which we behold with the eyes of the flesh. Of course, it does away with the supernatural order, and annihilates the idea of faith of revelation, as it denies the existence of their author. On this subject I need dwell no longer, as every Christian will concur with Pius IX. in condemning the errors described in the first section.

The first condemnation, strikes at the impious denial of the existence of Him who said of old "I AM THAT I AM."

The second destroys the impiety of such as deny to God any power to rule the work of His hands.

The third is aimed at such as, with satanic pride, proclaim the understanding of man free from all subjection to the guidance of the Light that enlighteneth every man that cometh into this world.

The fourth is urged against such as make a God of each man's individual reason.

The fifth overthrows the subtle heresy that confounds the Word of the Most High with the intellectual development of mankind.

The sixth condemns the repudiation of Divine faith as hostile to human reason.

The seventh denounces the impious blasphemy of Strauss and his compeers, reducing the Scriptures to a system of mythology.

Such blasphemies can scarce be heard without a shudder. But before dismissing the revolting subject it is well, in a brief digression, if such it be, to unfold something of the daring and impious system condemned in the seventh proposition. Christ, say its supporters, is a myth, like Prometheus. What is a myth? A hero of fiction? Not exactly; the myth will be in most cases an historical being, but whose real character can but faintly be made out through the haze of fable and legend which has thickened round it. So it is with Prometheus; the legend of the god-like son of heaven, whom Vulcan chained to Mount Caucasus in punishment for his philanthropy, is found, in one shape or another, among Greeks, Romans, Hindoos, Chinese, etc. It must have some foundation in truth. But no mortal wisdom can now discern that truth in the troubled water of legends that envelope it. So it is with Christ. He is a myth, like Prometheus. That man, crucified in Judea, doubtless, did exist. But to make out the real Christ from the Christ of the New Testament is beyond the power of criticism.

Such is the blasphemous error here denounced. Its refutation is easy. The age of myths and the age of Christ are separated by many centuries. The latest

myths in Italy belong to the age of Romulus, seven centuries before Christ, if, indeed, Romulus can be called a myth. When the age of written monuments begins, the mythical period ends. Hence the Jewish people cannot properly be said to have ever had myths. And the man who talks of mythical beings in Judea during the reign of Tiberius, may undertake to persuade us that Napoleon III. is a myth. We know the current events of that period, year by year, and month by month. The Annals of Tacitus, the Commentaries of Cæsar, have not, even humanly speaking, the critical evidence in their favour possessed by the Four Gospels.

§ II.—*Moderate Rationalism.*

The errors of this section are all sprung from the same parent, namely, from the denial of the existence of mysteries, or of truths whose depth is beyond the understanding of man. The basis on which the condemnations contained in the section rest, is, firstly, the recognition of the fact that mysteries do exist, and have been revealed; secondly, the logical principle that the science of Faith, commonly called theology, must be conducted in a different manner from the natural sciences. To show the folly of the propositions herein censured, I ask whether a man would not be crazed who should try to settle the truth of the story of Hengist from Euclid? Of course he would, because he would be applying the principles of a purely abstract science to an historical question, which can only be solved by the testimony of trustworthy witnesses. Yet the absurdity of such an attempt is infinitely less than

that of trying to frame a science of Faith by the same means wherewith chemistry or natural philosophy are to be studied. And now let us briefly review the condemnations that follow.

The eighth and ninth condemn the ridiculous system I have just referred to.

The tenth strikes at the error of implying that a man of science may outwardly accept and inwardly reject the dogmas of Faith, as if the philosopher indeed were subject to God, but human science were independent of the divine intellect.

The eleventh is aimed at the error of those who would fain take from the Church her power of defending the revealed deposit from the dangers that beset it through the abuse of reason.

The twelfth contradicts the insulting assertion that Papal decrees impede the progress of science. It does not touch the question whether, in any particular case, the act or decree of any Pope not speaking *ex cathedra* may have impeded the development of some particular scientific theory, true or otherwise; but condemns, as scores of learned Protestants have done ere now, the sweeping calumny of the enemies of the Holy See.

The thirteenth condemnation displays, even in a human sense, the most consummate wisdom. The author of the censured opinion means to treat faith and reason on the same level; but the full pith of the condemnation can only be felt by those who have fathomed the almost godlike intellectual strength of mediæval divines.

The fourteenth, after what I have said, needs no comment.

§ III.—*Indifferentism. Latitudinarianism.*

Every reader of the Bible must have met, in the writings of the Apostles, with sundry wholesome warnings against heretics, and for example, in the Apocalypse or Revelations of St. John, with fearful predictions of torments reserved for them. Of course we do not style those heretics who have entered the Church by baptism, and have never heard the truth of Catholicity sufficiently proposed for them to be able to embrace it; such as these may well be saved, and belong, as Father Perrone says, to the soul of the Church. But still we hold that there is no salvation for those who belong neither to the body nor to the soul of the Church, and we believe there is but one true Church of Christ. Hence we cannot admit the comfortable doctrines of the present batch of errors.

In the fifteenth condemnation therefore, the Pontiff simply inculcates the principle laid down by St. Paul in the beginning of his Epistle to the Romans, namely, that faith is obedience. There is but one true religion, and every man is bound to embrace it, and in so doing he obeys a Divine command. "He that believeth not, shall be condemned."—*Mark* xvi. 16.

The sixteenth denies that any synagogue of falsehood can be heir to the promises of Christ, and be our guide to life everlasting, according to the privilege of His Church.

The seventeenth censure is directed against the anti-Christian doctrine that communion with the Church is in nowise wanted for salvation.

The force of the eighteenth of the Papal censures

will be seen from the supposition implied in the error condemned.

The supposition is, that denials of a truth are simply different forms of the same truth, and that two antagonistic systems may be equally true, and alike the Word of God.

§ IV.—*Secret Societies, Communism, etc.*

As I find no propositions here, I may pass this heading over in silence. The reign of terror of Parisian Communism has more than justified the Pontifical censure passed on this class of errors.

§ V.—*Errors concerning the Church and her rights.*

§ VI.—*Errors concerning the State considered both in itself and in its relations to the Church.*

I put these two paragraphs together, as my prefatory remarks will apply to both alike. I may have to say over again something already said in a former pamphlet on the "Vatican Decrees," but shall study to be as short as possible. A few words on the Church in herself, and then on the Church in her relation to the State, will be a necessary introduction to my subject.

Is the Church a society, or body politic? If so, is she a perfect or an imperfect society?

First, let us define terms. A society is a body of men conspiring together by united efforts for the attainment of a common end. We have in this definition four elements; the multitude of human beings, their moral union, the means of attainment of the end, and

the end itself. Thus the society called the British Empire consists of all Queen Victoria's subjects, linked together by the observance of the laws of the Empire for the attainment of temporal prosperity.

Of these elements it is plain that the first three form, as it were, the matter, or vague, undetermined part, and the last, the determining element, or form of the society. The end determines the means and is the vital principle of the whole structure. The means employed by a society whose aim is life everlasting, must be totally different from those made use of by the State, whose end is temporal welfare. The means employed for the attainment of the end of a literary club are not those employed by a railway company. The social means therefore, and, consequently the very nature of a society, are to be determined from its scope.

Now for the distinction between perfect and imperfect societies. I said in a former pamphlet that the State is a perfect, a railway company an imperfect society. The imperfect society aims at a partial attainment of the end of the perfect society; the perfect society contains within itself the imperfect society, and is contained within no other having the same end as itself. There are but two perfect societies—the Church and the State, each, *in its own sphere*, independent and supreme; and every other society must be a part of one or of the other of these two.

But here I have been stating what I wish to prove, to wit, that the Church is a society. Well, let us see whether she has the four elements of the definition.

First, does she consist of a multitude of men? The answer is plain. Was it her Founder's will that these

men should be linked together, so as to tend to a common end? I say it was, and in proving this I have proved the existence of the second, third and fourth elements required in the definition.

Christ said to Peter, that on him He would *build* His Church. The metaphor of *building* conveys the idea of parts bound together so as to form a whole. Apply this metaphor to a multitude of human beings and you have a society. Again, Christ calls His Church in that same text, a *kingdom*—"Upon thee will I build My Church, and to thee will I give the keys of the *kingdom* of heaven." Now a kingdom is a society, and a perfect one. And St. Paul writing to the Ephesians in the fourth chapter, describes the Church as "a body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," etc. And if these terms do not express the idea of a society, of a body politic, no language supplies words able to convey that idea.

The Church is then a society, and what I have said sufficiently indicates that she is a perfect one. But, moreover, if she be not perfect, then her end must form part of the end of the State. Is it so? Does the State ever aim at the sanctification of its members? Assuredly not. And if I charged the State with being wanting to itself, because, with the help of electric telegraphs and railways, with army and navy, with Royal societies and mechanics' institutes, etc., it has never formed a single saint, a single mortified and holy man, I should be called a fool, and rightly so. The end of the Church is distinct and independent of the

object of the State ; now that society whose end is not included in the end of any other society, is a perfect society ; therefore the Church is a perfect society.

Next, every perfect society must have means for the attainment of its aim. But human passions and private interests, the vagaries of men's minds, and differences of opinion, would keep up a constant whirlwind of confusion, and annihilate all order, were these means not to be imposed on the society for its adoption in an obligatory form. When so imposed they are called laws ; and hence every perfect society must have *legislative* power. But the same causes will perforce bring about disputes as to the way in which the means have to be applied ; to decide such disputes every perfect society must have *judicial* power. To restrain the malevolent, and protect the good, is, unhappily, a necessary function in the government of a body of men ; and hence the necessity in every perfect society of *coercive* power, or the right of using force. This threefold power, *legislative*, *judicial*, and *coercive*, must be allowed to belong to the Church if the Church be, as I have proved above, a perfect society.

Of the relations between Church and State I have written on a former occasion. I need here only repeat that neither may interfere with the other in what is out of its own sphere ; that if (which I do not know if it be even possible) the eternal welfare of the subjects of a State could not be attained without loss of its temporal prosperity, eternal interests must take precedence of earthly ones ; and that the ruler of neither society has a right to obedience when he commands anything out of his own sphere.

On these principles it will be easy for us to see the justice of the condemnations contained in the next two paragraphs.

In condemning the nineteenth error the Pope defines that the Church is a perfect society. He likewise denounces the absurd theory that rights defined by Christ himself should be subject to the revision of the civil power.

The twentieth proposition is censured for making the divinely-instituted society part and parcel of the State.

The twenty-first error supposes that Christ left His Apostles and their successors powerless to tell His true religion from false ones.

The twenty-second denies the Church's power of defining dogmatic facts of which I have spoken elsewhere. To show how inconsistent a Catholic would have to be if his obligation of belief were restricted to dogmas of faith, I put the following case: I believe the Immaculate Conception, because defined by Pius IX.; but if that man, John Mastai Ferretti, be not really Pope, the definition is null. Therefore I must believe that John Mastai Ferretti is really Pope. Now I find nothing in Scripture or Tradition about John Mastai Ferretti, and his election to the Poppedom. Here is a truth which must needs be accepted for the acceptance of a dogmatical definition, yet is not itself an article of faith.

The twenty-~~second~~^{third} proposition is condemned, especially for its last portion, which is, that Popes and Councils have erred in matters of faith. The assertion that Pontiffs have usurped the rights of princes is false

if it speaks of sentences proceeding from the Pope as guardian of the revealed deposit ; nor is anything here defined by Pius IX. about the private conduct of Popes, historically considered. Take the *contradictory*, not the *contrary* of the condemned error.

The twenty-fourth error is at variance with the principles proved above.

The twenty-fifth, in the sense of its author, was intended to set down powers really spiritual as a gift to the Church from civil society.

The twenty-sixth falsely supposes that the ministers of the Church forfeit their natural rights as men, and are reduced to the state of outlaws.

The same principle is involved in the twenty-seventh error.

The twenty-eighth and twenty-ninth deny the Church to be a perfect and independent society.

The thirtieth is censured as an historical falsehood.

The thirty-first proposition is condemned because it denies to the Church the right inherent to every perfect society of passing judgment in its own courts.

The thirty-second denies the right of the Church, based on the law of nature, that its sacred ministers should be free from burdens incompatible with their calling.

The thirty-third needs no comment after what has been said in the second section.

The thirty-fourth is another historical falsehood. The doctrine of the Pope's spiritual supremacy is the same now as it was in the middle ages.

The thirty-fifth error is opposed to the Catholic doctrine that the authority of St. Peter's successor is

such as the words of Christ define, to wit, monarchical; and to the doctrine that the government of the universal Church is, by God's decree, united with the office of successor of St. Peter in the episcopal See of Rome, so that he who is Bishop of Rome must likewise be Pope of the universal Church.

The thirty-sixth condemned proposition transfers, against the teaching of the Catholic Church, the supreme and ultimate ecclesiastical jurisdiction and power, from the Pope and the whole Hierarchy, to the Bishops of each nation. It forms part of the system of the excommunicate Bishop Nicholas Hontheim, suffragan of Treves, better known under the name of Febronius.

The thirty-seventh is a sequel to the foregoing.

The falsity of the thirty-eighth is but too evident to anyone conversant with the history of the Greek schism.

The thirty-ninth proposition condemned, raises the State to the place of God.

The fortieth offers a sweeping and gratuitous insult to the teaching of the Catholic Church.

In the forty-first, a double exercise of right is claimed for the State, in both cases incompatible with the existence of the Church as a divinely-founded and perfect society. The first claim is that of the right of *exequatur*, which means, that no Papal mandate concerning spiritual matters can be carried out without the consent of the State (*i.e.*, without the signature of Mr. Disraeli or Mr. Gladstone); the second claim is that a rebel priest, for example, if condemned for heresy, may appeal to a lay judge to have the sentence reversed.

The forty-second implies that Cæsar is above God and His representatives.

The forty-third (one of the craziest of all) will have it that in agreements entered into between the State and the Church, the latter only is bound to abide by them, the State being at liberty to cast them to the winds when its pleases.

The forty-fourth claims for the State the episcopal rights given by Christ to the successors of the Apostles.

The forty-fifth denies the right of parents and the Church to see that the minds of youth under education are not to be tainted with impious or immoral teaching.

The forty-sixth carries the same monstrous pretension a step further.

The forty-seventh and forty-eighth are developments of the same absurdity, and deny to theology her place in the cycle of sciences.

The forty-ninth, fiftieth, and fifty-first, advocate that interference of laymen in the appointment of ecclesiastical rulers, which even Anglicanism has felt most intolerable, and which is one of the curses of the Russo-Greek schism. That the detestation of this offspring of Cæsarism is shared outside the Church of Rome appears from the secession, thirty years ago, of the Free Kirk of Scotland.

The principles upheld in the fifty-second and fifty-third propositions, of interfering with the sacrifice which religious choose to make of themselves to God by vows, surpass in extravagance the wildest accusations ever brought against the Church, of meddling with affairs of the State.

The fifty-fourth gives to Sovereigns the Pontifical power of Pagan Cæsars.

The fifty-fifth, in the intention of its framer, might be fitly embodied thus: Atheism is the only fit religion of State.

§ VII.—*Errors concerning Natural and Christian Ethics.*

The root of the errors of this section is an utter distortion of the true notion of law, of moral obligation, of right and wrong. Catholic philosophers hold, that the Author of all good in that one infinite act of will, wherewith he loves His own infinite Goodness, loves and wills all that is good; and hence issue the multitude of laws and moral obligations. Hence it is that the principles of right and wrong remain unchangeable, as God cannot will anything hostile to His goodness. But the hideous brood of Pantheistic and Rationalistic vagaries that have sprung into life,

As when the potent rod,
Of Amram's son, in Egypt's evil day
Waved round the coast, up called a pitchy cloud
Of locusts, warping on the eastern wind,

place moral goodness, not in this pure emanation of God's essence, but either in pleasure, or in money-making, or in political usefulness, etc.

Hence the fifty-sixth and fifty-seventh shut out the Almighty law-giver from all control over the moral acts of His creatures.

Acting on this blasphemous assertion, the fifty-eighth aims at changing men into unclean animals.

The fifty-ninth, sixtieth, and sixty-first, acknowledge no law in nature but the right of the strongest.

The sixty-second applies to States the degrading principle, which every Englishman loathes and detests, of standing idly by, while the weak are oppressed by the strong, called the principle of non-intervention.

In condemning the sixty-third, the Pontiff shews himself the best preserver of civil allegiance, binding all Catholics throughout the world, under pain of being deprived of the communion of the Church and excluded from all hope of salvation, to condemn and repudiate the doctrine that makes it lawful to refuse obedience to legitimate princes, or to rebel against them.

§ VIII.—*Errors concerning Christian Marriage.*

The summary of what Catholics believe on the subject of marriage with reference to the opinions herein censured, is this: "Marriage, even in the law of nature, was indissoluble, though not with the more perfect indissolubility it has acquired from Christ in the New Law. He has raised it to the dignity of a sacrament. The contract itself is the sacrament; the latter is not something extrinsical, superadded to the matrimonial contract. As it is an absolute decree of the Redeemer that so it should be, it is out of the power of Christians to evade it. Hence every marriage between baptized Christians, if validly contracted, is, *ipso facto*, a sacrament, although gone through without any exterior religious rite or ceremony. Once raised to the rank of a sacrament, it took its place among the social

contracts of the Church of Christ. She saw in the union of primeval man with the woman formed from his rib, as the Apostle tells us, an image of Herself, issuing from the pierced side of Christ and celebrating Her nuptials with Him on the Cross of our Redemption. And even as the State claims the right of invalidating civil contracts, when it deems it right for the welfare of its members, so the Church claims the right of imposing conditions without whose fulfilment the marriage contract shall be invalid. Wisely has she used her power, without creating confusion among those who do not recognize her authority. Among these conditions, one, which binds in most countries of Europe, is that marriages among Catholics are invalid unless made in presence of the parish priest and two witnesses. The wisdom of the condition is obvious, and the English legislature aims at part of the Church's object, namely the avoiding of secrecy, when it makes the attendance of the registrar compulsory. The absence of the persons required by the laws of the Church constitutes an impediment, called a *diriment* or nullifying impediment, to the validity of the marriage contract, in the countries aforesaid. And, as the Church does not recognize the civil magistrate as authorized to supply the place of the pastor, it follows, that what are called civil marriages, celebrated by Catholics without the assistance of a person authorized by the Church, are held as invalid till they have been subsequently ratified before the priest.

But here it must be carefully borne in mind, firstly, that the Church fully recognizes the binding force of the marriage tie between such as, because unbaptized,

do not belong to her tribunal. In respect to these she only claims the privilege which, as St. Paul teaches, belongs to her of right, namely, that in case of one party embracing the Christian faith, and failing to obtain from the other the free exercise of the Christian religion, an authoritative dissolution of the bond may be obtained. In all other cases she acknowledges the validity of marriage between infidels, as forming part of the law of nature.

I said above, that the Church avoids such use of her power as might beget confusion in the matter of matrimonial contracts among those who, however, unlawfully, ignore her authority. I speak of such as, like Protestants, have the indelible character of Baptism, but have not yet recognized in the Church of Rome the one Catholic Church, which has a right to their submission. Marriage between two Protestants, wherever contracted, is held by Catholic divines to be valid and indissoluble. It is therefore sacramental whether contracted in a church or in a private house; with or without the presence of a sacred minister; with or without witnesses. Nor is it in the power of the contracting parties to divest wedlock of the sacramental essence which Christ has Himself infused into it. In a word the Church leaves the marriage of two non-Catholics free from the impediment of clandestinity.

Another example of the caution used by the See of Rome in exercising the power of binding and loosening, is seen in the fact that, after three centuries, she still allows the decree of Trent, which makes clandestine marriages invalid, to remain unpublished, and therefore not in force, in a large portion of the Catholic

world. Hence marriages, even between Catholics, without witnesses or any sacred rite, are, though unlawful, valid, and, of course, sacramental, in England, Scotland, Denmark, Sweden, Norway, parts of Germany, Switzerland, America, etc.

With these principles before our eyes, a glance will tell us why the errors of this section were censured by Pius IX.

The sixty-fifth and sixty-sixth deny that matrimony is a sacrament.

The three that follow are based on the supposition that matrimony is a civil, not a sacred contract.

The seventieth and seventy-first are an attempt to elude the force of the decree of Trent forbidding and rendering null clandestine marriages.

The seventy-second proposition is condemned as historically false.

The seventy-third and seventy-fourth condemnations were a necessary consequence of the Catholic principles on the sacramental nature of marriage, stated at the head of this section.

§ IX.—*Errors regarding the Civil Power of the Sovereign Pontiff.*

If the States of Europe consulted their own political interests, they would uphold with every nerve and sinew the Temporal Power of the Pope. Nothing could be more odious to Catholics in any State—nothing more calculated to create jealousy and rivalry—than the knowledge that the Pontiff is under the control of a foreign prince. Witness the troubles of

the Avignon Popes. But Italian injustice has ere now shown but too clearly how justly Pius IX. declared that his civil independence and sovereignty were necessary for the due fulfilment of his spiritual power. All true Catholics join in spirit in the words of the Catholic Episcopate addressed to His Holiness on the 9th of June, 1862: "On this subject it scarce becomes us to speak. For thine own voice, Most Holy Father, has proclaimed to the world, that by a singular counsel of God's Providence the Roman Pontiff, whom Christ constituted Head and Centre of the Church, hath attained civil sovereignty."

But let us take the *contradictories* of the two sentences here condemned, and see what the Pope defines.

Seventy-fifth. The children of the Catholic Church are *not* divided about the compatibility of the temporal with the spiritual power.

The abolition of the temporal power would *not* contribute to the liberty and prosperity of the Church.

§ X.—*Errors having reference to Modern Liberalism.*

In the seventy-seventh censure the Pope denies that the principle of religious unity is less desirable now than it was formerly.

The seventy-eighth censure declares it unwise, where the unity of faith has never been shattered, to excite dissension by authorizing the introduction and public practice of heretical worship.

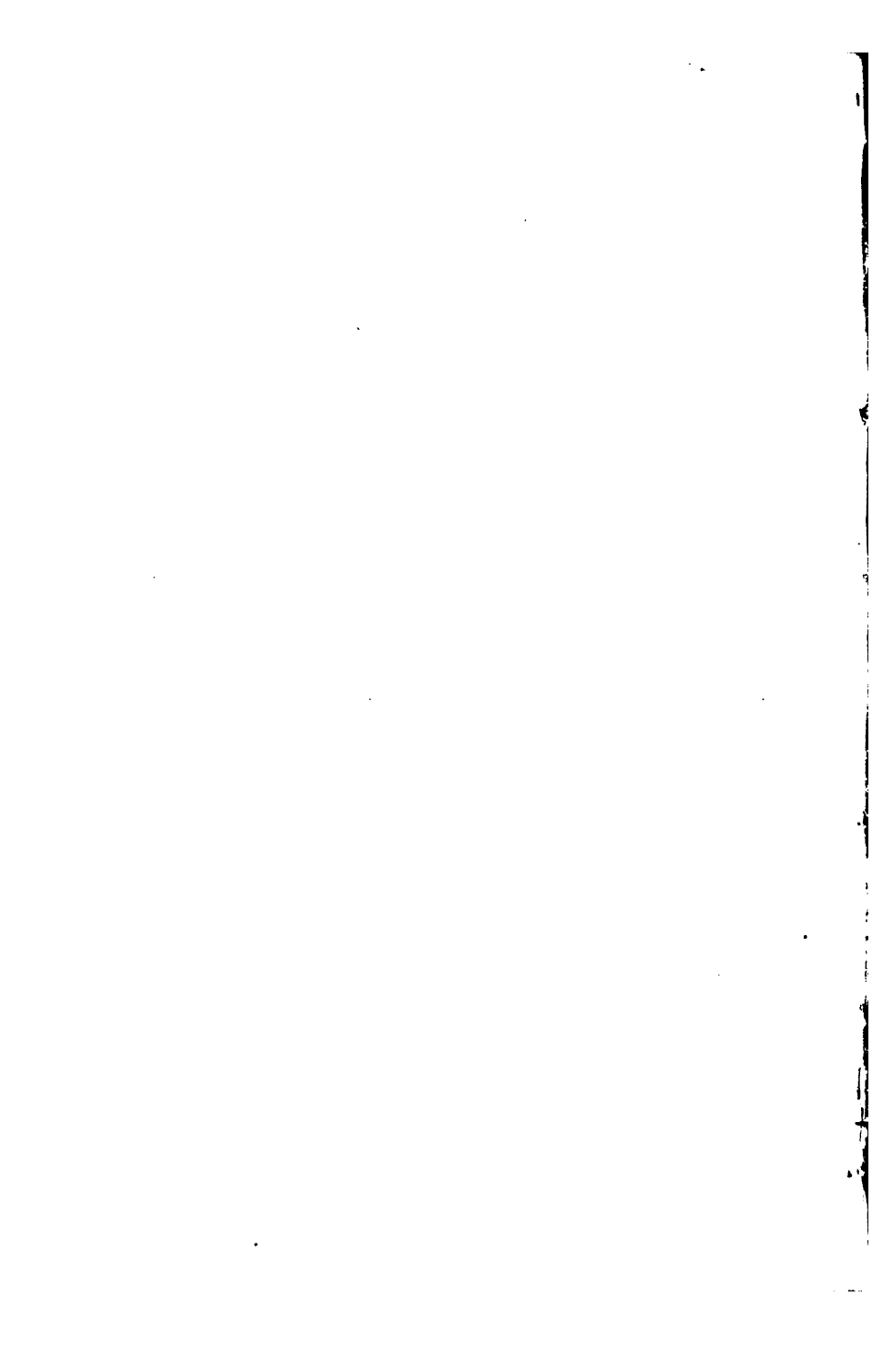
The condemnation of the seventy-ninth proposition teaches that liberty of publishing any sentiments, how-

ever libellous, blasphemous and immoral they may be, tends to the corruption of morals.

The last condemnation censures the insulting assertion, that the Roman Pontiff either stands in need of reconciling himself with true civilization, or that he ought to join hands with Red Republicanism, covertly implied in the term "liberalism."

I now have but one word to say in conclusion. Non-Catholics will of course find much in the Syllabus which is at variance with their belief, but, I trust, they will not find in it the spectre conjured up by Mr. Gladstone's fancy. They will find in it much with which they will heartily concur, and will allow that the Holy See could not, on Catholic principles, pronounce otherwise than Pius IX. has pronounced.

A few unhappy men have gone out from among us during these last years, rather than accept such acts of the See of Peter as the Syllabus and the definition of Infallibility. If there was any one among them who enjoyed in the bosom of the Church a reputation for great learning and great integrity of life, yet let us bear in mind the words written, fourteen hundred years ago, by Vincentius of Lerins: "In the Church of God, the going astray of the master is the danger of the people; and the more learned he was who hath gone astray, the greater the temptation. But herein is something worthy to be learned and necessary to be borne in mind: that all true Catholics should know, that from the Church they receive their teachers; but do not forsake, with erring teachers, the communion of the Church."



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Extract from Letter of Pope Pius IX.

ROME, Dec. 30, 1868.

REV. I. T. HECKER:

We heartily congratulate you upon the esteem which your periodical, "The Catholic World," has, through its erudition and perspicuity, acquired even among those who differ from us, etc.

PIUS IX., Pope.

Letter from the Most Rev. Archbishop of New York.

NEW YORK, February 7, 1868.

DEAR FATHER HECKER:

I have read the Prospectus which you have kindly submitted of a new Catholic Magazine, to be entitled "The Catholic World," which it is proposed publishing in this city under your supervision; and I am happy to state that there is nothing in its whole scope and spirit which has not my hearty approval. The want of some such periodical is widely and deeply felt, and I cannot doubt that the Catholic community at large will rejoice at the prospect of having this want, if not fully, at least in great measure supplied.

With the privilege which you have of drawing on the intellectual wealth of Catholic Europe, and the liberal means placed at your disposal, there ought to be no such word as *failure* in your vocabulary.

Hoping that this laudable enterprise will meet with a well-merited success, and under God's blessing become fruitful in all the good which it proposes,

I remain, Rev. and Dear Sir, very truly, your friend and servant in Christ.

✠ JOHN, Archbishop of New York.

Copy of Letter from Cardinal Barnabo.

ROME, September 3, 1868.

REV. FATHER:

I have heard of the publication of "The Catholic World" with great satisfaction. I anticipate for it a complete success. There are so many periodicals in our day occupied in attacking the truth, that it is a source of pleasure to its friends when the same means are employed in the defence of it. I return you my thanks for the attention paid in sending me "The Catholic World." I pray the Lord to preserve you many years.

Affectionately in the Lord,

ALEXANDER, CARDINAL BARNABO,

Prefect of the Propaganda.

Rev. I. T. HECKER, Superior of the Congregation of St. Paul, N. Y.

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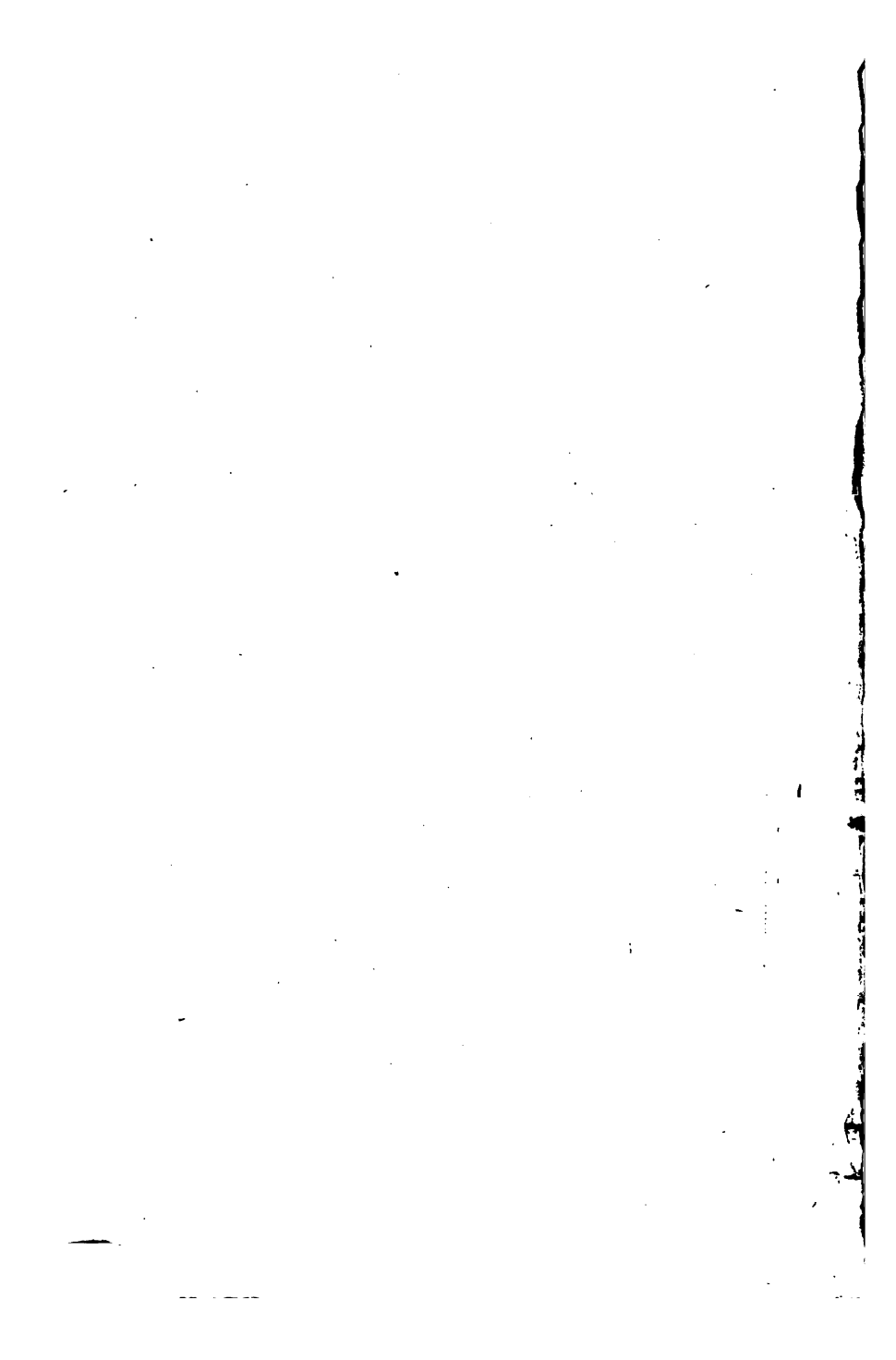
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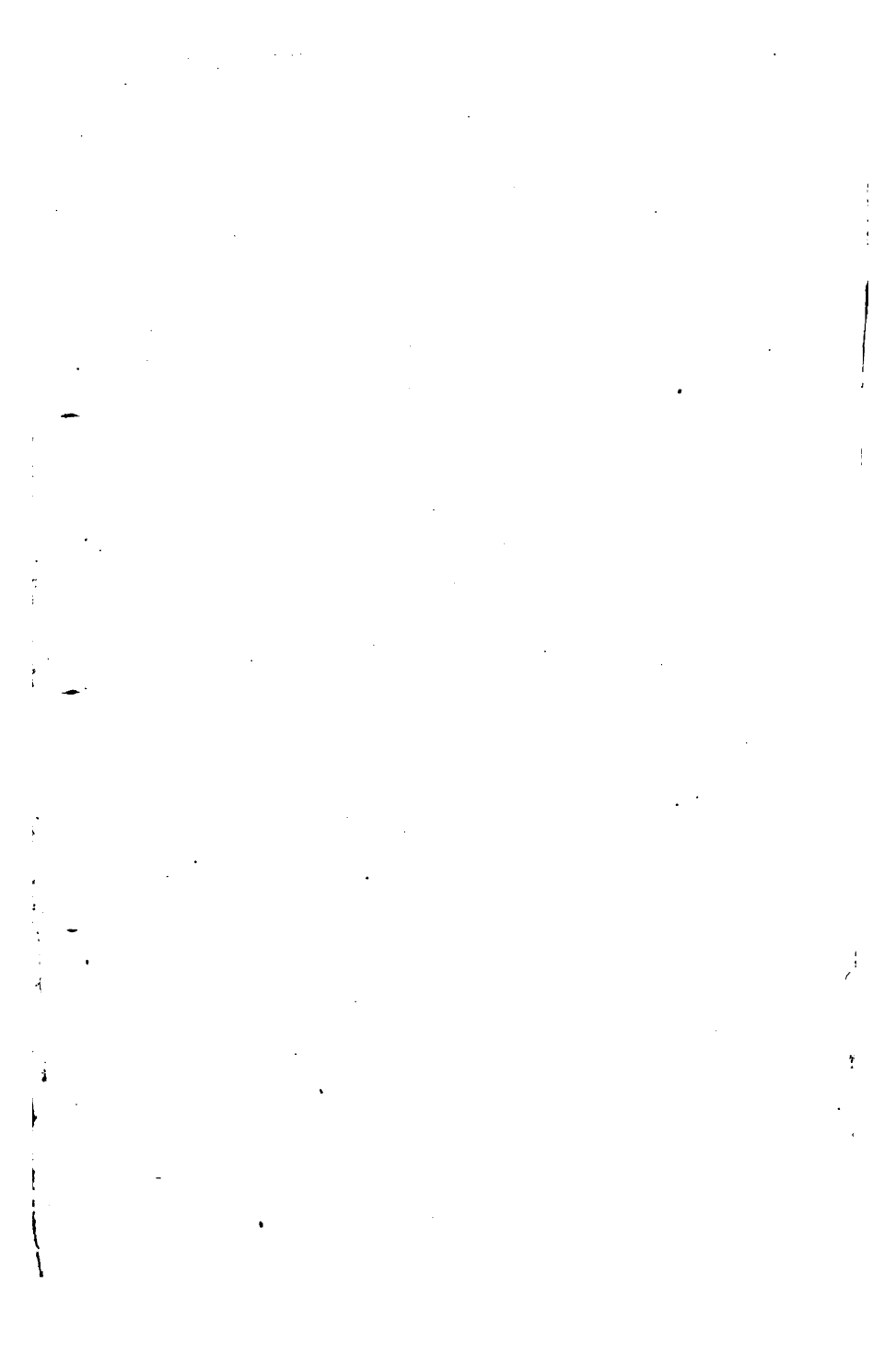
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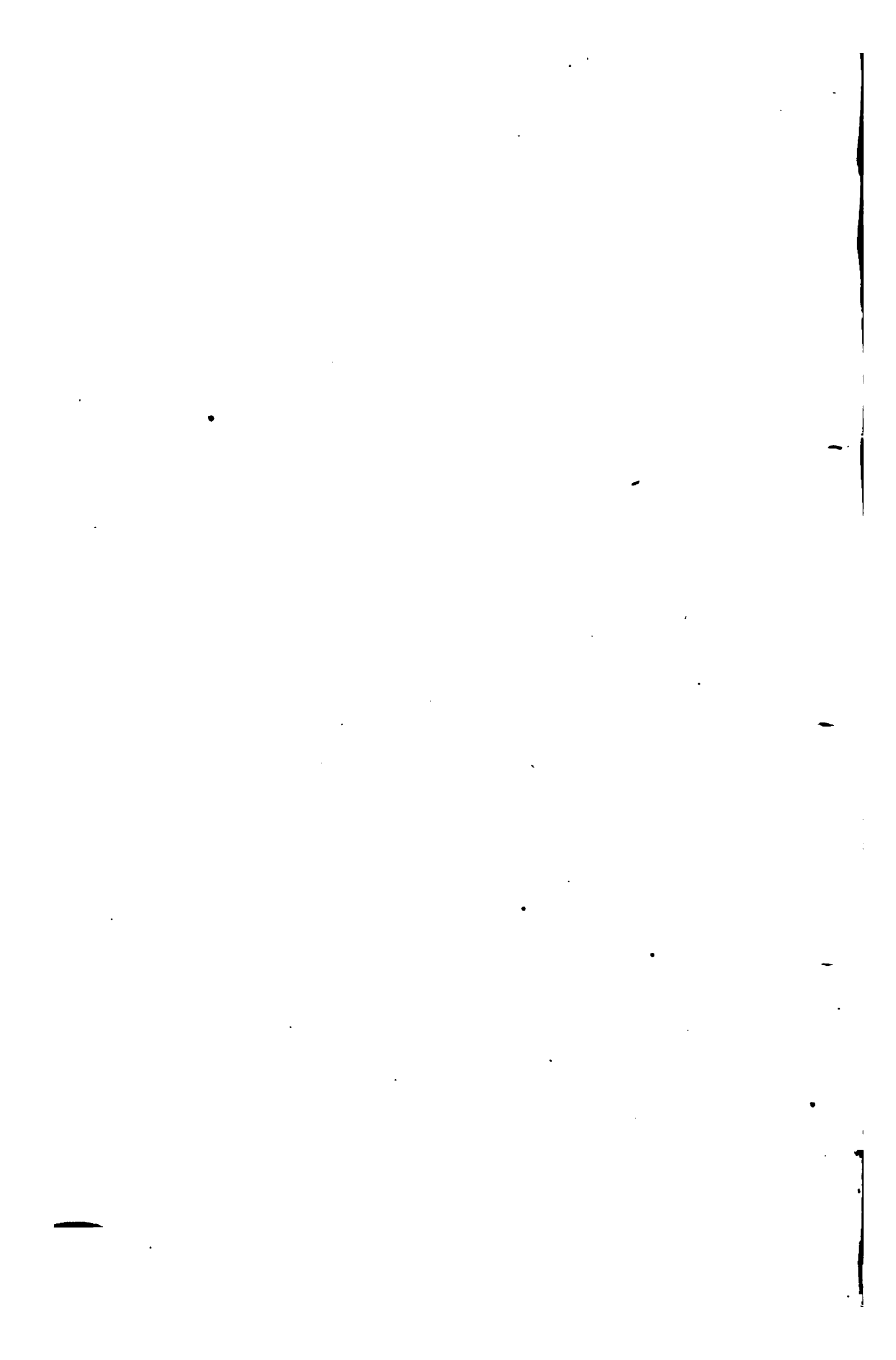
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ON THE
Protestant Faith.

BY
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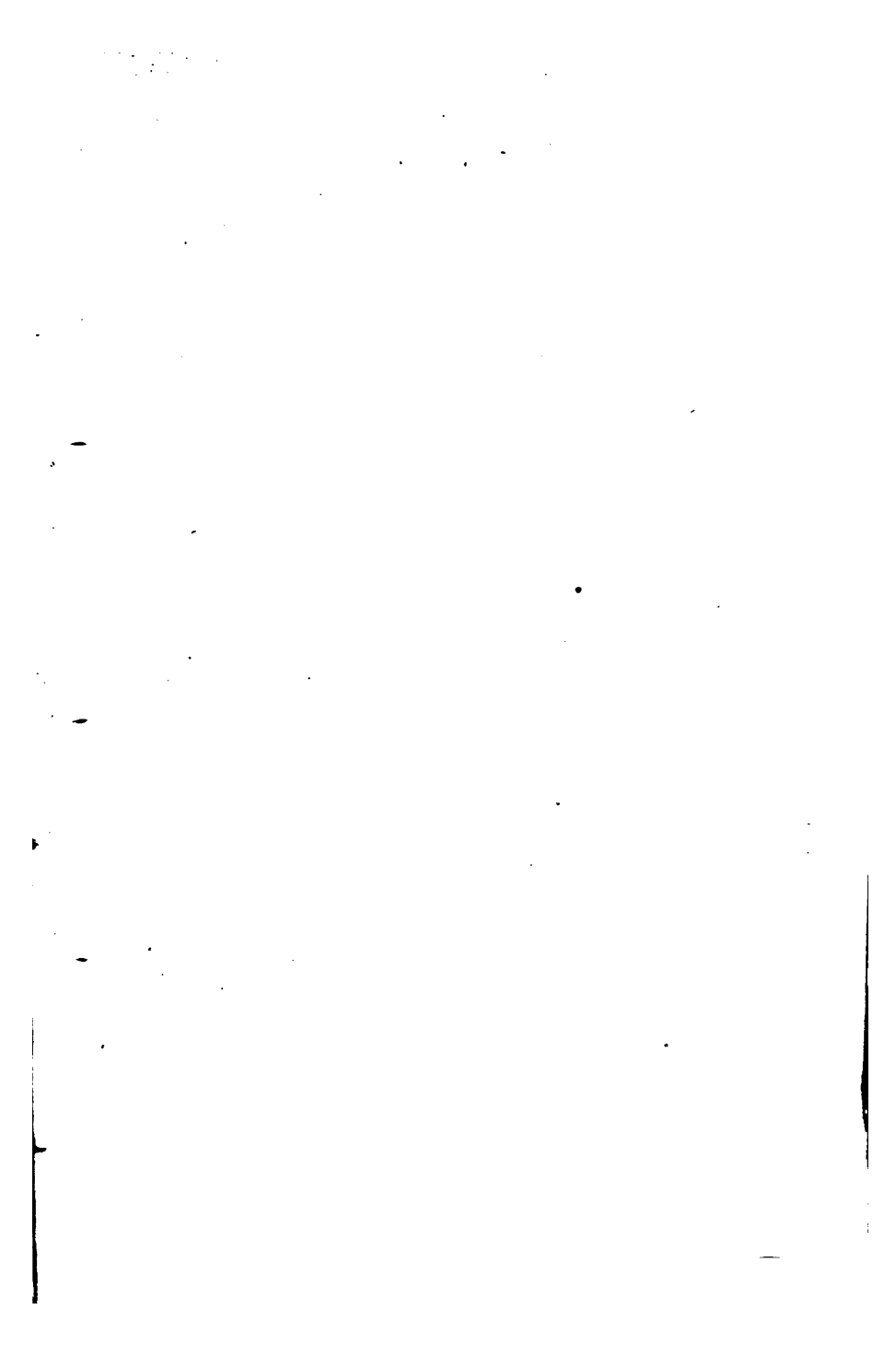
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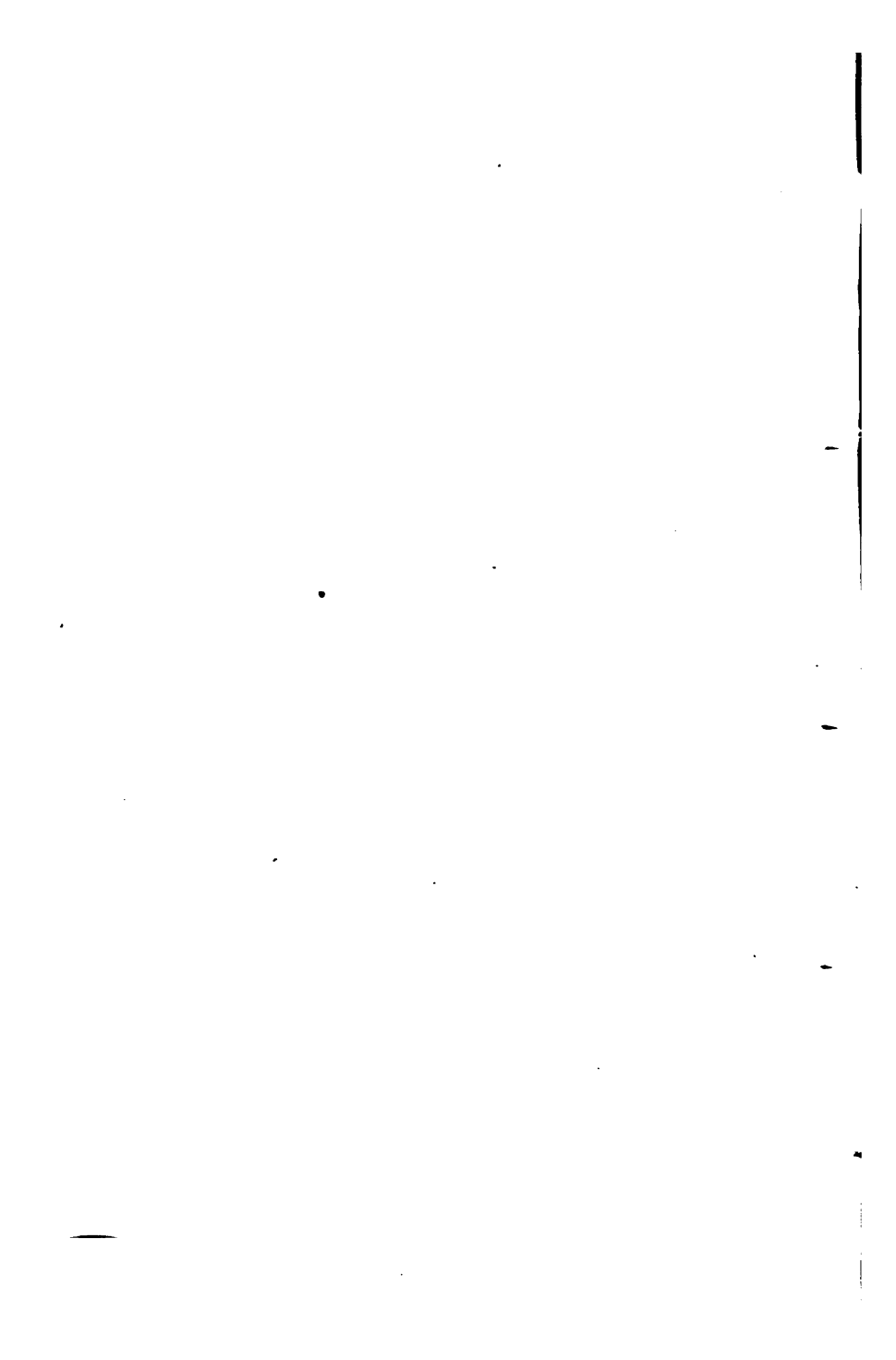
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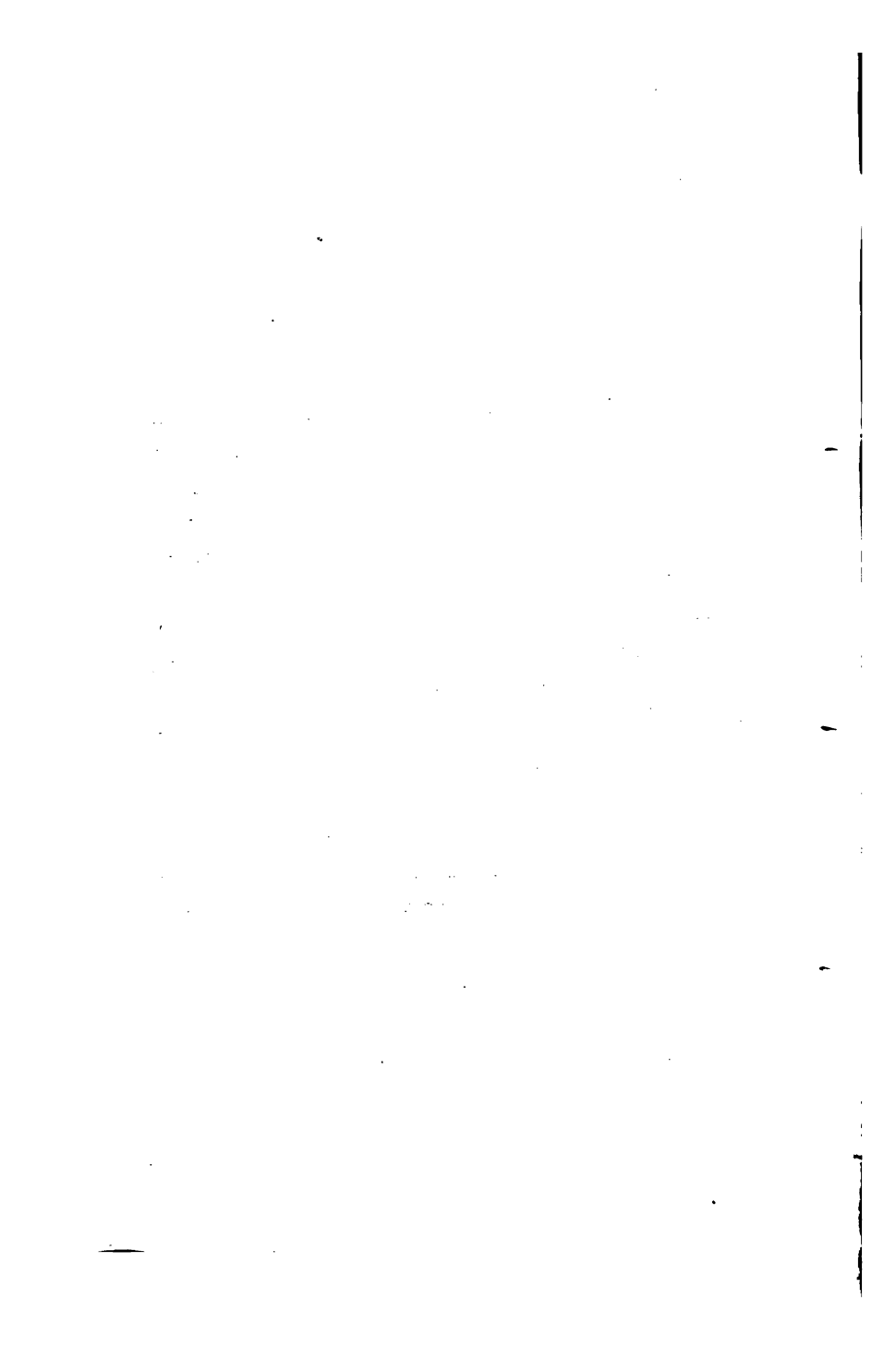


INTRODUCTION.

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THE following pages, in essentially their present form, were delivered as a lecture very many years ago, before the Young Men's Christian Union of New-York. The writer, although having been often requested to publish it, has until now refrained from doing so, partly in order that it might be subjected to his more mature judgment, and partly that it might await a more hospitable reception than the religious prejudices of the community have heretofore been likely to accord to it. While aware that at this late day, many of its arguments are no longer new, still, he hopes its publication may be of service in promoting a higher form of religion than now obtains, and which he is fully persuaded will at no distant day prevail in the world.

NEW-YORK, September, 1874.

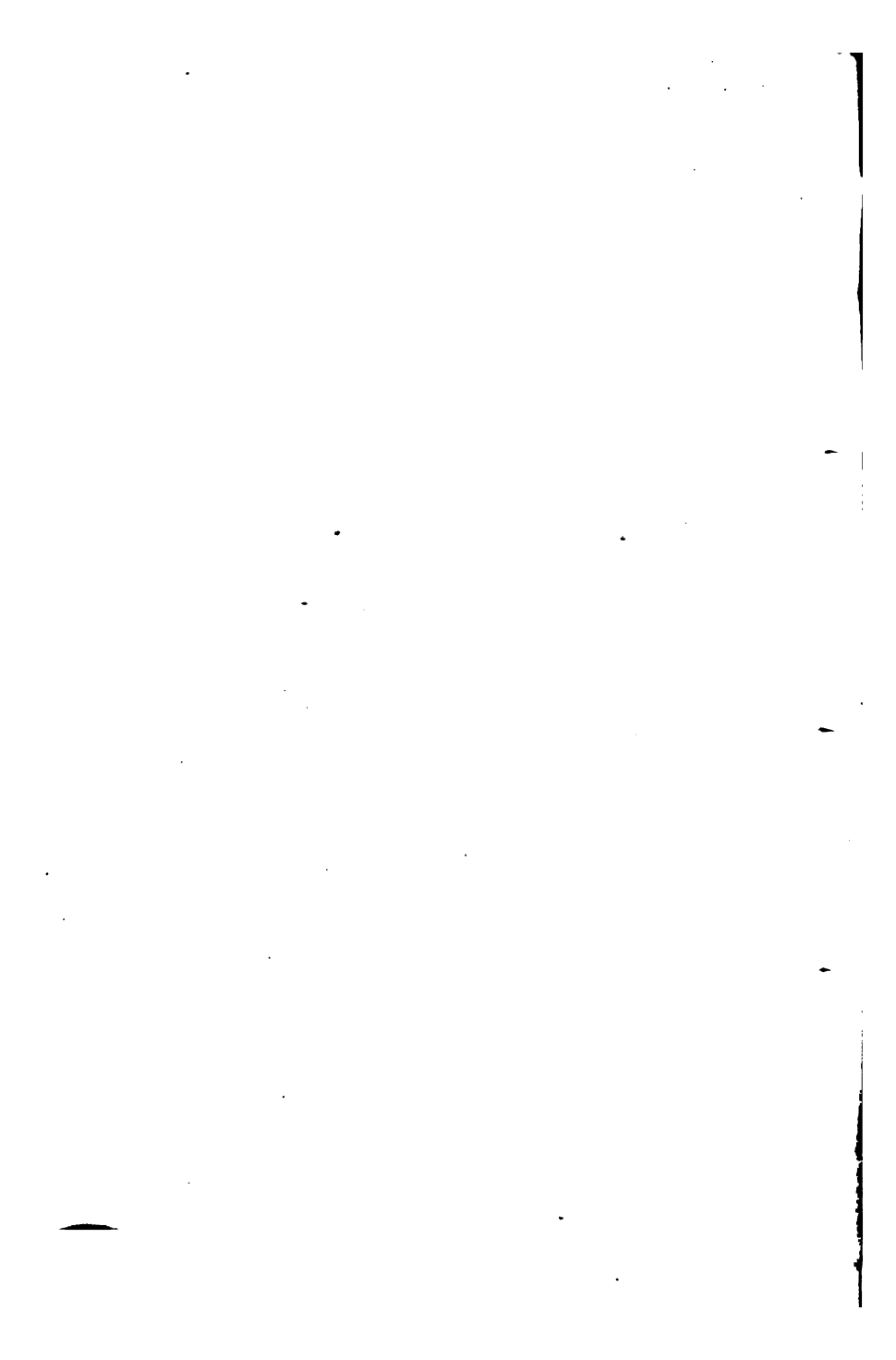


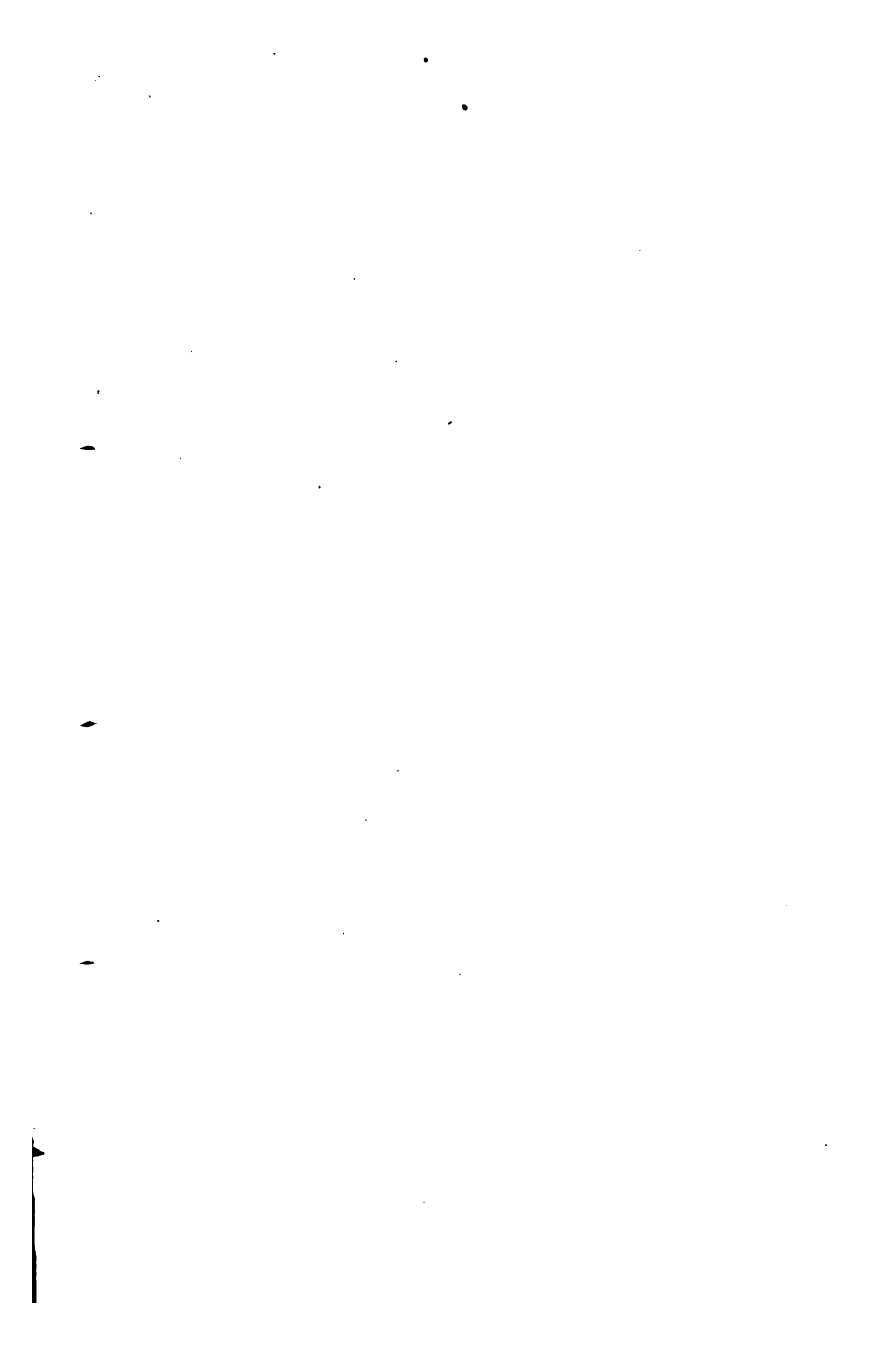
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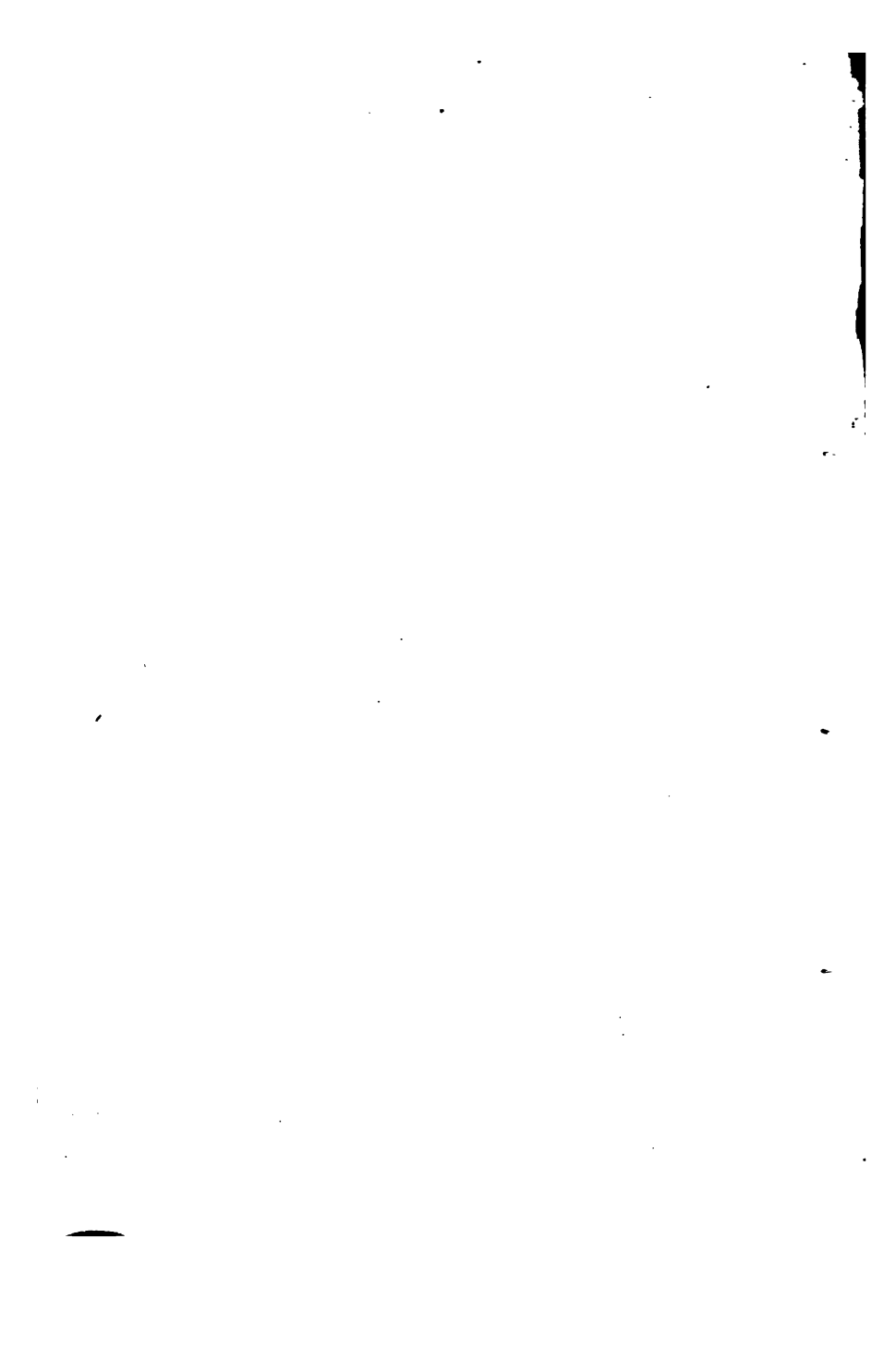
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A LECTURE
ON
THE PROTESTANT FAITH.

I.

THE PROTESTANT REFORMATION HOW OCCASIONED.

THE sixteenth century ushered in a period of great intellectual activity. The revival of literature, art, and science ; the brilliant maritime discoveries ; the prevailing spirit of controversy and enterprise ; but more especially the introduction of printing, whereby knowledge was disseminated, and made common to more than one nation or generation, had all given a new and remarkable impulse to human thought, distinguishing that era as an epoch in modern history. As men began to think for themselves, their first protestation, as may well be supposed, was against the restraint of

thought and its authoritative dictation. The fears of the Vicar of Croydon were well nigh realized : "We must root out printing, or printing will root "out us."

It must not be forgotten that for centuries the Roman Church had been the prominent, controlling power of Christendom. She did not mature in a day, but was "the fruit of a long array of most "learned men, distinguished colleges and councils, "sanctioned by noble martyrs and numerous miracles."

So much was she, for these reasons, lifted above the common crowd, that it is not surprising if to them her utterances had early the force of law, and that she, in turn, should count herself infallible.

But not content with being the spiritual head, she aspired to temporal dominion. She demanded tribute from all nations, and arrayed armed legions for her own use ; she made and unmade kings ; she became the umpire of trade ; she dictated laws and treaties. At all Christian courts her legates took precedence, soon assuming to represent that divine right—that supreme authority—by whose sanction alone princes were then, as now, supposed to govern.

To this supremacy she set up the claim of prescription. Had she not for a thousand years stood firm on that rock whereon Christ himself had set her, amid changing empires, the rude assaults of barbarism, and the decisions of hostile councils? Had not her edicts become the recognized theology of the greater part of the civilized world? How could she be in error who could point to a history like this?

At length her prestige began to decline; and while that result was in no small degree due to the corruptions of the priesthood, its main cause is to be found in that growing mental enfranchisement ever since peculiarly characteristic of the Protestant nations, imparting to them a superior energy and intelligence, derived, as has been most truly said, "not from the creeds they hold, but from the "private liberty which accompanies the creeds."*

Never before had the traditional pretensions and policy of the Church been so seriously and persistently questioned, nor ever before had so large a proportion of the Christian world presumed to assert anything contrary to her canons. But now the boldness of a few learned men at first, and

* Westminster Review, Jan. 1858.

afterwards of the people at large, began to shake her authority.

It was not that men had the right to think, but the undeniable, patent fact, that they did think, and could not help thinking and having intelligent opinions of their own, which gave point to the struggle.

Thus arose that great conflict between Authority, so called, and Opinion—between the authority of the Pope and the opinions of the educated classes ; between the authority of councils and the individual judgment. And it need scarcely be said that the contest, although in the most enlightened countries somewhat in favor of the individual, is not concluded even to this day.

II.

THE INTELLECTUAL CHARACTER OF THE REFORMATION.

The Lutheran reformation, which had, in reality, been impending from the time of Wyckliffe, was an intellectual rather than a religious movement. From it nothing has been gained directly for religion ; nothing, except what has resulted from

independence of thought, free speech, and the present heterogeneous character of the Christian world—yet that is progress.

It was not wholly a failure; since, whatever may have been the theological errors of Luther, (and grave errors they were,) it cannot be denied that in the history of the present wide and fundamental variance between the hereditary assumptions of the Church and common sense, he was among the first who opened the gate of free inquiry, disenthralled men from a blind, unreasonable subservience to priestly rule, and directed them to the partial liberty they have since enjoyed.

III.

FREE INQUIRY AGAINST AUTHORITY.

That this was the occasion and essential feature of the Reformation, an assertion of the right, or rather the recognition of the necessity of private judgment and interpretation, as opposed to the authority and dictation of the Church, it will not be difficult to show from the writings and disputations of Luther himself.

“Retract,” said the Pope’s legate to him at

Augsburg. "Retract! acknowledge thy error, "whether thou believest it an error or not! The "Pope commands thee to do this." *

"Convince me," replied Luther.

One of the conditions imposed upon Luther was "that he should not circulate any opinions at "variance with the authority of the Church."

"Do you not know," said the cardinal to him, "that the Pope is above all councils?"

But "from the Pope ill informed," Luther appeals "to the Pope better informed."

He also afterwards declared, "In what concerns "the word of God and the faith, every Christian is "as good a judge for himself as the Pope can be "for him." †

This conflict between the authority of the Church and private opinion, between the assumption of infallibility and the protest against it, was nowhere more marked than at the Diet at Worms, whereof we have Luther's own account.

Said the Emperor's orator to him, "Martin, you "have assumed a tone which becomes not a man "of your condition. . . . You have re-

* Michelet, *Life of Luther*, p. 50.

† Michelet, *Life of Luther*, pp. 94, 95.

“suscitated dogmas which have been distinctly
“condemned by the Council of Constance, and
“you demand to be convicted thereupon out of
“the Scriptures. But if every one were at liberty
“to bring back into discussion points which for
“ages have been settled by the Church and by
“Councils, nothing would be certain and fixed—
“doctrine or dogma—and there would be no belief
“which men must adhere to under pain of eternal
“damnation. You, for instance, who to-day reject
“the authority of the Council of Constance, to-mor-
“row may, in like manner, proscribe all councils
“together, and next, the Fathers and the Doctors ;
“and there would remain no authority whatever
“but that individual word, which we call to wit-
“ness, and which you also invoke.”*

But Luther “could only repeat what he had al-
“ready declared: that unless they proved to him by
“irresistible arguments that he was in the wrong,
“he would not go back a single inch ; that what the
“councils had laid down was no article of faith ; that
“councils had often erred, had often contradicted
“each other, and that their testimony consequently
“was not convincing.”†

* Michelet, *Life of Luther*, p. 90.

† Michelet, *Life of Luther*, p. 89.

Further, while resisting the authority of the Church, Luther, at the same time, claimed for his own opinions the weight of authority, binding not alone upon himself, but upon all the world beside.

When the Zwinglians inquired of him what would effect a reconciliation between them, he answered, "Let our adversaries believe as we do."

"We cannot," responded the Swiss.

"Well then," replied Luther, "I abandon you to God's judgment." *

Robertson, in his history of Charles the Fifth, makes this deserved remark. "Luther, Calvin, Cranmer, Knox, the founders of the reformed church in their respective countries, inflicted so far as they had the power and opportunity, the same punishments which were demanded against their own disciples by the Church of Rome, on such as called in question any article of their creeds."

"God" (said Knox) "raiseth them up to slay those whom the Kirk hateth." †

* Merle d'Aubigné, *Hist. Ref.* vol. IV. p. 99.

† Attributed to John Knox by James Grant, in his novel "Bothwell, or the Days of Mary Queen of Scots."

IV.

JUSTIFICATION BY FAITH.

Let us now examine the peculiar but pernicious tenet of "justification by faith," which Luther advanced, and which is, to this day, the key-note of Protestant theology. That doctrine was thus declared by the regulations published by Joachim in 1539:

"That we obtain the remission of sins, justification, and final and eternal salvation by the mere grace of God, and only through faith in the redemption of Christ, and by no worthiness, work, or desert of our own."

From time immemorial the Roman Catholic Church had held that the performance of duty lay in some act, rather than in a belief, although she seems never to have precisely determined the quality essential to salvation. She imposed the condition of meritorious deeds, and buried her devotees in the cloister with fasting and penance, or sent them forth to administer to human needs, or perchance to die in infidel lands. Indeed, so much of real heroism and warlike renown was associated and intertwined with this theology of works,

that for her to give it up was to make secular the splendid history of centuries.

Luther, disgusted with the traffic in indulgences, the gross impositions and abandoned habits of the priesthood ; unable to reconcile their practices with their professions, or the canons of the Church with either ; and being, if not more spiritual, at least more honest or more bold than they, undertook to interpret the Bible for himself, according to his unquestionable right so to do. But in that interpretation he promulgated these two most fatal errors : First, the assumed importance of endeavoring to save the soul, whether by faith or works ; and second, that immunity from moral punishment is secured by some belief.

To these same errors, common to, and the essential features of most if not all prevailing religious systems, let us briefly direct our attention. I shall endeavor to show :

I. That the avoidance of moral consequences being wholly utilitarian, can be no incentive to the performance of duty ; and that an act performed with any reference to a personal benefit, is just to that extent without merit.

II. *That belief is not subject to the will, but is involuntary, and is therefore not blameworthy.*

The importance and bearing of the investigation is obvious. For, if a personal wish and effort for salvation be not an act of duty, under a strict definition of that term, and an involuntary belief be not able of itself to effect that salvation, then it follows as a matter of course, that the inquiry common to most Christians as well as heathen, "What shall we do to be saved?" as also their answers, that salvation comes by "belief," can find no place in a correct system of moral science.

V.

WHAT LUTHER AND THE REFORMERS MEANT BY "FAITH."

Before proceeding directly to the consideration of these topics, it is proper to observe that Luther and the reformers meant by the word "faith," ("The just shall live by faith,")* not a trust, a hope; a confidence, a reliance, an assurance, a sentiment, or the like, as suggested by some persons who have anticipated the arguments I shall urge, but simple

* Galatians, iii. 11.

intellectual belief or mental assent, in its plainest acceptation. As this may be deemed a matter of consequence, let us at the outset dispose of it.

The historian, Merle d'Aubigné, informs us that Luther, Melancthon, Agricola, Brientz, Justus Jonas, and Osiander, "being convinced that their peculiar doctrine on the Eucharist was essential to salvation, they considered all those who rejected it, as without the pale of the faith." *

"But that *faith* (which makes us Christians), says Luther, "consists in the *firm belief* that "Jesus is the Son of God."

He also says, "A man's sins are not pardoned "unless he *believes* that they are pardoned when "the priest pronounces absolution." And again, "I have affirmed," says Luther, "that no man can "be justified before God except by *faith*; so that "it is necessary that a man should *believe* with "perfect confidence that he has received pardon. "To doubt of this grace is to reject it."

Merle d'Aubigné also tells us that "Luther expressed astonishment that the Swiss divines "could look upon him as a Christian brother when "they did not *believe* his doctrines to be true." †

* See also Merle d'Aubigné, Hist. Ref. vol. II. p. 32.

See Appendix. Note 1.

Zwingle also says : " In every nation whosoever "*believes* with all his heart in the Lord Jesus, is "accepted of God. Here truly is the Church, out "of which no one can be saved."

The 44th and last article of the Athanasian creed, as found in modern English Prayer Books, and which is to this day made a test of church membership, is in these words : " This is the *Catholic Faith*, "which, except a man *believe faithfully*, he cannot "be saved."

Take away the creeds from the churches, and what remains to distinguish them either as religious organizations or from each other? The "essential" creeds are certainly the bond of the "evangelical" churches. Indeed, the difference between the most conservative and progressive sects of the present day—between Episcopalians, Universalists, Roman Catholics, Methodists, Baptists, Unitarians, and all other denominations—is marked solely and entirely by differences of opinion. That is what really keeps them apart, and not any principle, nor their forms of worship. So, however faith in the abstract may be defined, it is a matter of little moment, since the actual fact appears to be, that diversities of opinion, or simple

intellectual beliefs, and not sentimentalities, or emotions, or purposes divide religious bodies.

If the word "faith" had come to have a different signification from what it possessed at the time of the Reformation (which it has not), it would only prove that Luther and Calvin were not the fathers of modern theology.

It might be shown, if necessary, that nothing can be further from our volition than an engendered trust, or confidence, or any of those mental states proposed to be substituted for plain belief. But such a discussion would be foreign to the present purpose.

VI.

THE RELATION BETWEEN MORAL OBLIGATION AND MORAL CONSEQUENCES.

Having thus shown that the Protestant "faith" means practically the Protestant "belief," both as understood by the reformers, and by modern acceptance, I proceed to discuss the first topic, namely: *the unfitness of an appeal to the sentiment of fear in producing religious emotion.*

"What must I do to inherit eternal life?" is the

caption of an article in the "Family Christian Almanac," published by the American Tract Society. Here follows the answer. "What must I do? By the grace of God, and according to His truth, I will tell you. You must admit and feel that you are a sinner, guilty, polluted, condemned, lost, and so dead in sins as to be in need of eternal life." "You must believe that He is the Saviour, the only Saviour, able to save to the uttermost ; willing to save all that will come to Him ; ready and willing to save you, and to save you now ;" and much more to the same effect.

Whatever may be the views and refinements of the more educated members of the "orthodox" churches, it is fair to presume that the foregoing quotation fairly expresses the sum total of the formal religion of the majority of them ; that with them the object of religion is to save the soul, and to save it by a certain prescribed belief.

A prominent Presbyterian clergyman of Brooklyn, in a published discourse, remarks : "Here is the fatal barrier that lies between their souls and Heaven—unbelief." "Unbelief excludes a sinner from the rest of Heaven. It is

"man's crowning sin." "The fatal chasm that separates the soul from its rest, has been not an immoral life, not a severe and angry God, not a violated law, but unbelief—simple unbelief—a heartless, wilful, determined unbelief."*

The conclusions hereafter arrived at, as to the involuntary character of beliefs and opinions sufficiently refute such theology; but there are other objections to it.

Taking the term "salvation" in the strictly orthodox and popular sense, namely, as the remission of a deserved penalty, as an immunity, temporal or eternal, from bodily or spiritual suffering, what, it may be asked—judged by a moral standard—is the relation between the salvation of the human family hereafter, and their right conduct here? The ideas of right, wrong, duty, moral obligation, have no necessary connection with the notion of rewards and punishments. The sentiment of duty is wholly removed from that of recompense. "Duty is not measured by reward."† The end of man's moral nature is virtue, not hap-

* "The Promise Unrealized," by Rev. J. E. Rockwell, D.D. Published Sept. 1859.

Cousin, Hist. Mod. Phil. Vol. II. p. 285.

piness. The punishment of self-disapproval—of conscience—is undoubtedly consequent on wrong doing, either in its earlier or later stages; but it would be equally wrong doing, whether followed by punishment or not. As virtue is in the abstract independent of its rewards, so is sin independent of its penalties.

Looking at it in the “orthodox” view, (which is not admitted to be the correct one,) namely, that under the doctrine of free grace the accountability occasioned by sin is but a mere liability to account, the punishment is not certain, even though the law be broken.

What if we err about the fact of our punishment, will that change either the fact itself, or the obligations imposed upon us?

Even were our beliefs voluntary, could it, in a moral aspect, be of any possible avail to us to know the conditions of either our present or future existence? for we live subject to a moral law, whether aware of it or not.

“It seems enough for us,” as Benjamin Franklin said, “that the soul will be treated with justice in “another life respecting its conduct in this.”

Whether mankind are to meet their deserts here

or hereafter, or what may be their just deserts, is one thing; but it is quite another how far the performance of one's duty is to be affected by a solution of the question.

We are enjoined by orthodox theology to attend to the salvation of our souls. But why should we do this? The sense of duty is an authoritative consciousness, imperatively imposed, a voice as of God within us, carrying its own sanction, and must be obeyed, like any other law, for its own sake, because to us it evidently and undeniably commands what is right.

Self-approval and disapproval—(which are the monitions of conscience,)—moral sentinels, so to speak, having the same relation to the spiritual well-being as pain has to the bodily—simply point to the rule of right, and are its accidents, but do not afford the reason of it. An action may seem to tend to desirable results, yet there can be no personal virtue in its performance unless it is performed from a sense of duty alone; and, whoever acts for the sake of recompense, (as he must who makes the recompense a motive), is just to that extent not virtuous; because the very idea of a virtuous act, as recognized in the mind, is that it is

something to be performed wholly regardless of consequences.

Virtue is disinterested, is superior to self and disregards it. If it does not disregard expediency as an end, then it is not virtue.

Again, as before remarked, a just law vindicates itself—bears its own sanction—and the obligation to obey it does not proceed from the personal consequences of its infraction, however lamentable they may be, but from its evident justness and fitness. “Right is not right because God wills it to be right, but from its own reasonableness;” otherwise God would be a tyrant. I ought to do a certain thing, or follow a certain course of action, because it seems to me that I ought; because *I*, (*Ego*, myself) *being the sole ultimate authority*, believe it to be right. Can argument add any strength to that affirmation? Would not the denial of it be to deny what at the same time I myself affirmed? Conscience therefore is not so much an instinct, as a declaration of the person himself in respect to those things which ought to be done or ought to be left undone; and that affirmation being undeniable by the individual himself, is on that account conclusive on him.

The theology which looks to the mere salvation of the soul, whether from punishment, or from sin itself, can be defended neither on principle, nor—paradoxical as it may seem—on the plea of expediency ; certainly not, if he be the happiest who is the most virtuous.

Take a practical illustration : Is a child really better, or more virtuous, because he has refrained from doing an interdicted thing for fear of the punishment which awaited him ? and would he grow up under such a course of training a better man ? Assuredly not ; for his whole aim then, would be simply and entirely to enjoy as much, and suffer as little, as possible. He might, through this continual fear of punishment, form an exterior habit of right conduct, of outward morality, which would pass him reputably through life. But would he be inwardly and really a better man ? Assuredly not ; and it needs only an adequate temptation to break that habit, and disprove the false philosophy in which he had been reared. We see it every day. But let the child be sound at the core, at the heart, without regard to what is external—to the husks of a base expediency ; let him be taught to follow, unfettered by theological sys-

tems, the dictates of his conscience, and obey the divine mandate within him, and then what end shall there be to his noble aspirations! He will be prepared to enter—aye, will actually have already entered on immortal life.

Alas, that so many pure natures should have struggled and sorrowed under so much ignorance and superstition in endeavoring to reconcile their own inward promptings with the so-called inspired, but really most unreasonable faith, said to have been “once delivered to the saints!”

VII.

THE NATURE OF BELIEFS AND OPINIONS.

I now pass to the consideration of the second main proposition, viz.: that *all belief is involuntary*, and is that which, of our own will, we can neither choose, change, nor control. It is therefore not blameworthy.

This position is not new, having received the sanction of some of the best minds in every age.

Concerning the followers of the once famous Duns Scotus, Sir James Mackintosh says: “The

"Scotists affirmed the blamelessness of erroneous opinions ; a principle which is the only effectual security for conscientious enquiry, for mutual kindness and for public quiet." *

Mackintosh also declares : " It is as absurd to entertain an abhorrence of intellectual inferiority or error, however extensive or mischievous, as it would be to cherish a warm indignation against earthquakes or hurricanes." †

Other writers are equally to the point. A very old one says : " We know that faith comes by persuasion, and is not to be controuled." ‡

Another, still older, and of high authority in the Church, says : " Religion by compulsion is no longer religion ; it must be by persuasion, and not by constraint. Religion is under no control, and cannot by power be directed." §

Citations from more modern philosophers and thinkers might be added without number. A few will suffice : " Our will hath no power to determine the knowledge of the mind one way or the other. No more than in objects of sight it depends on the will to see that black which appears to be yel-

* Eth. Phil. Vol. I. p. 46.

† Fléchier, Bishop of Nismes, Lett. 19.

‡ Eth. Phil. Vol. I. p. 150.

§ Lactantius, B. 3.

"low, or in feeling to persuade ourselves that what
"scalds us feels cold." *

"It does not depend on man to believe or not to
"believe." †

‡ "It is not in our power to judge as we will." ‡

"In total and absolute error all consciousness
"perishes." §

"Thought and belief have not yet become
choice." ||

"Our opinions on any subject are not voluntary
"acts but involuntary effects." ¶

"Belief is not an act of volition." **

"He [man] is impelled by the very constitution
"of his nature, to believe if there is evidence ; and,
"on the other hand, he is utterly unable to believe
"if evidence is wanting." ††

"Philosophical belief is a spontaneous assent or
"adhesion of the mind." ††

"Be not deceived ; belief of, or mere assent to

* Locke, "Essay on the Human Understanding," Vol. II. Chap. 13.

† Locke, Letter on Toleration.

‡ Reid, Essay on the Intellectual Powers, p. 545.

§ Cousin, Hist. Mod. Phil. p. 136. | Hickok, Moral Phil. p. 212.

¶ Samuel Bailey, Essay on Opinions and Truth.

** Percy Bysshe Shelley. †† Upham, Treatise on the Will, p. 92.

‡‡ Sir William Hamilton, Philosophy, p. 158.

“the truth of propositions upon evidence is not a
“virtue, nor unbelief a vice ; faith is not a volun-
“tary act, it does not depend upon the will ; every
“man must believe or disbelieve, whether he will
“or not, according as evidence appears to him. If
“therefore men however dignified or distinguished
“command us to believe, they are guilty of the
“highest folly and absurdity, because it is out of
“our power ; but if they command us to believe,
“and annex rewards to belief, and severe penalties
“to unbelief, then they are most wicked and im-
“moral, because they annex rewards and punish-
“ments to what is involuntary, and therefore nei-
“ther rewardable or punishable.” *

These conclusions appear to be fully warranted for the following reasons :

First : If belief be voluntary, why should there be any doubt, or uncertainty, or degrees of probability in the world ? It is plain that were belief consequent upon the will, there need be no such thing as doubt ; for then one would only *will* to have any belief in order to possess it.

Let one reflect whether he can change or choose his belief at pleasure ; he will find he cannot, and

* Letter of William Pitt.

that it is beyond his power, even with a dishonest or evil purpose, to believe for the time otherwise than he does. It is true that he may and must, from time to time, change his belief as new evidence is presented to him, or as he more carefully considers that already before him ; but for the time being he cannot, if he would, believe otherwise than he does.

Second : Belief is simply the result of thought ; it is a mental state or condition. Its primary signification is to *assent to**. Hence it depends wholly upon evidence ; and in the very same ratio as the evidence appeals to our consciousness for its reception, so is our belief. Thus we speak of "full," "firm," and "strong" belief—belief which we call knowledge—belief which admits of doubt—and various degrees of probability. We may repel the evidence, but over the belief consequent upon that evidence, are powerless.

Third : It will be seen, on reflection, that one cannot rationally retain a belief which his judgment repudiates. Therefore, one cannot rationally admit his present beliefs to be erroneous ; for just as soon as he thinks that they are erroneous, they cease to be his beliefs ; and since he can-

* Webster.

not consciously err in his beliefs, his erroneous beliefs are involuntary.

From which it follows, that what in me is, for the time, error, does not receive that name from any judgment of mine, but from the judgment of others ; and whosoever avers that I err in opinion, assumes all the points in discussion between us ; he substantially denies to me what he claims for himself, namely, authority to pass upon the question.

Whence it also appears that error is ignorance ; an idea well expressed by Cousin : "In total and absolute error all consciousness perishes."

Fourth : Belief is not volition or anything like it ; it has no more necessary connection with the will than the idea of number has with the idea of justice.

The expression, "I believe," is conventional, and is used in the same manner as we say I "feel," or "hear" or "see" or "am." That is, the *I*, the *Ego*, the *personality*, takes cognizance of some impression on the mind or sense, observes some phenomenon, or appearance, and passes upon it authoritatively. The will appertains to the personality, but not to the judgment ; and while objects of

thought, or phenomena, may, through the exercise of the will, or regardless of the will, be presented to the judgment, the conclusion of the judgment itself, or, what is the same thing, the authoritative conclusive assertion of the *Ego* in respect to such phenomena, is involuntary.

We can direct our attention and investigate ; but the results of that investigation—our conclusions—will stand before us regardless of our wishes or intentions in the matter.

Abercrombie admits that “the state of mind “which constitutes belief is, indeed, one over which “the will has no direct power. But,” he goes on to say, “belief depends upon evidence ; the result of “even the best evidence is entirely dependent on “attention ; and attention is a voluntary intellectual state over which we have a direct and absolute control.*

Dr. Chalmers states the case thus :

“Lord Byron’s assertion that ‘Man is not responsible for his belief,’ seems to have proceeded “from the imagination that belief is in no case voluntary. Now, it is very true that we are only “responsible for what is voluntary, and it is also

* *Moral Feelings*, p. 182.

"true that we cannot believe without evidence. But then it is a very possible thing that a doctrine may possess the most abundant evidence, and yet not be believed, just because we choose to shut our eyes against it ; and our unbelief in this case is owing not to the want of evidence, but to the evidence not being attended to. Grant that belief is not a voluntary act—it is quite enough for the refutation of Lord Byron's principle, if *attention* be a voluntary act. One attends to a subject because he chooses ; or he does not attend to it because he so chooses. It is the fact of the attention being given or withheld, which forms the thing that is to be morally reckoned with. And if the attention has been withheld when it ought to have been given, for this we are the subjects of a rightful condemnation."

I admit attention to be a voluntary act ; but, while insisting, for reasons hereafter explained, that it is not one's duty even to investigate a subject unless he thinks it to be his duty to do so, it is evident that Dr. Chalmers has not met the question. He would instruct us that because a man has power over his will, he can therefore control his senses ; because he can thrust his finger into the fire or

withhold it, it is optional with him to be free from pain ; because he has the ability to reason or not, that is, to direct his attention, he need not come to any conclusion ; because he can think when he chooses, he can believe as he chooses. Of course a clear statement of the proposition carries its own refutation.

It is said that because belief depends upon attention to the evidence offered, and attention depends upon the will, I am therefore, in a secondary sense, accountable for the belief, because accountable for my voluntary disposition. Because not strictly correct, the statement is not correct at all. It is plain that while I can fix my attention, and look, I cannot tell beforehand whether the color will be white or black ; and it is equally plain that while the attention is voluntary and controlled by the will, the belief or conclusion following the attention, is not at all voluntary. And if the belief be not voluntary, then Byron's assertion that " Man is "not responsible for his belief" is unquestionably correct ; and it does not suffice for the refutation of that statement to show to show the act of attention to be voluntary.

For our voluntary dispositions, for the attention,

as the legitimate act of the person, it is said that we are accountable. Be it so ; but the argument can go no further than that.

While the will may, and does, direct the attention, it has no power over the belief, which results independently of the volition, and independently of the attention also. The utmost attention by different persons does not ensure the same belief, and precisely the same evidence is not always regarded by different persons alike ; nor does it invariably lead in different minds to the same conclusion. Nay more, the very same evidence, presented at different times to the same mind does not always lead to the same conclusion ; but in neither case is the conclusion a matter of will.

Had Abercrombie and Chalmers reflected a moment, they must have seen the manifest difference between attention as an act of the will, and belief as the result of that attention ; the one being voluntary, the other involuntary.

A man who shutting his eyes fires into the street and kills another, is not punished for killing the identical person who happens to be hit, but for the antecedent intention and purpose of his mind. True, he is not punished as for murder, if no one

be injured, because human laws take cognizance of overt acts merely, and of the intention only when it is accompanied by a result ; but in a moral aspect, the purpose alone is considered, as appears from the circumstance that where the purpose is shown to be wanting, no crime can be imputed.

The voluntary disposition of the person determines the quality of his moral actions, occasions the sense of approval and disapproval, and renders him deserving of praise or blame. This the child, as soon as he is able to reflect, the man, and every body knows.

I therefore conclude that, strictly and hence correctly speaking, all belief—and, of course, all erroneous belief—is in itself wholly involuntary ; and for that reason no one should be censured for his belief or disbelief upon any subject however sacred or profane, whether such belief be thought by others to be erroneous or not, or even pernicious.

This point, if well taken, it cannot be denied, strikes at the very existence of the churches, and is fatal to their present form of organization. For, were they to retain all persons of right intentions and pure dispositions, and reject all others—

taking members for what they are, that is for their characters and motives rather than for their doctrines—or for what they say are their doctrines—would not the complexion of the churches be materially changed ?

Right intentions do not, as has been seen, necessarily or often ensure the same beliefs. How those intentions are to be arrived at, (since the creeds do not determine them,) whether by the assertion of the individual himself, (for he may tell an untruth,) or by the judgment of his fellow communicants, (for they may be deceived,) it is difficult to say. I leave the solution of this hard problem to the churches themselves.

The idea that men are accountable for their beliefs and opinions in a secondary, but strictly incorrect and most unphilosophical sense, rather than for conscientious action—making creed rather than character the criterion of morality—although it seems at first a trifling and unimportant distinction, has been and is now a gross theological and metaphysical error—the most gross and vital in its effects of any recorded by history ; having needlessly excited the animosity of one class or sect against another—of the civilized against the barbarous—of

the Jew against the Gentile—of the Protestant against the Catholic. It has occasioned terrible devastating wars ; the annulling of private friendships and public comities ; and has inflicted incalculable evils upon the whole human race.

I am aware where I stand. I stand on a platform which holds sectarianism, in its exclusive form, to be both irreligious and unphilosophical, and all wars of sects unholy ; which throws down the barriers between “evangelical” and “unevangelical” denominations, and renders meaningless those terms as now applied ; and which summons all men—Christians and Pagans—from unseemly contentions to obedience to the high rule of tolerance and charity.

I think I have fully demonstrated the two propositions with which I set out ; namely : that salvation is not a proper incentive to the performance of duty ; and that belief is involuntary.

In no sense did this so-called scheme of redemption—salvation through faith or belief, (“the just shall live by faith,”)—as understood by Luther and his followers, contain the solution of any religious question. It did not differ in kind from the theology of the Roman Church. To Luther’s assertion

of the necessity of free thought, and the right of free speech, together with the revival of letters, must be attributed the great uprising of his age ; and it is not too much to say that Protestants, in embracing and giving such prominence to his religious tenets—especially the error of adopting creeds as a test of membership in their churches—have failed to comprehend their own history, and totally lost sight of the principle of personal authority and individual judgment, which is the foundation and root of every protestation they have ever uttered.

VIII.

CONCLUDING REMARKS.

It must not be supposed that because beliefs and opinions are involuntary, they are thence unimportant. So far as the performance of one's own duty goes, belief is indeed of no consequence ; because duty does not consist in believing. But doubtless the happiness and well being of mankind depend very much upon the opinions which they hold ; because men will act more or less in accordance with their opinions and beliefs, whether right or wrong. For example, public opinion re-

specting drunkenness, slavery, and very many questions affecting the social relations, has within a few years undergone a marked change; and thus have arisen in men's minds new ideas of their rights and duties as to those relations; and all honest men will act in accordance with their new beliefs.

The churches have always deemed themselves obliged to conform to the current notions of right and wrong, of virtue and vice, and have disciplined their members accordingly. A church member is now expelled for drunkenness when he would not have been a century ago.

The churches practically cannot live on their faith alone. The faith is not enough. The conduct according to the professed faith is and must be a necessary test in addition to the formal creeds.

I am no iconoclast. I wish to have the churches, synagogues, mosques, and temples of all peoples and climes, stand just where they are unless better ones can be built upon their sites; I admit the fact of numberless religions in the world, and do not forget the multitude of Christian sects;* I recog-

* See Appendix. Note 2.

nize the existence of martyrdom for every faith, right or wrong, or partly right and partly wrong. I recognize alike the great points of agreement between Buddhism, Mohammedanism, and Christianity, and the minor divergences between them all. In a word, I recognize the voice of conscience, every where and among all men. And while I recognize these things, I desire that others shall do the same.

Let the sectarian, whoever he may be, place his own church or his own sect alongside these facts of history, and tell us, if he can, what is the religious element common to all religious organizations; what is the law of duty that applies to man universally.

That such a law or principle exists—a law which shall solve the riddle of the broad church—precisely define the terms “virtue” and “moral obligation”—assign to moralities their exact place in ethics, and at the same time satisfactorily account for the different religious phases of the world, is, and always has been, the great, central idea of theology. For without such a law there is no one religion possible for the race.

The lawgiver and religious instructor, of whatever creed or nation, must proceed upon the as-

sumption of one universal moral law. Upon it are founded our ideas of justice, of virtue, and the equal accountability of mankind.

"All nations have in truth only one religion," says Bucer.

"Such a rule" (says Hickok) "must be apprehended by the subject, and thus promulgated to the conscience, and must be so universal that it may come home in its convictions to the consciences of the race, otherwise there can be no valid ground for a comprehensive science of morals." *

This law existed in the human mind anterior to the Christian revelation ; nay, it must exist apart from any outward revelation.

Sir James Mackintosh remarks : "If there were no foundation for morality antecedent to revealed religion, we should want that important test of the conformity of a revelation to pure morality by which its claim to a divine origin is to be tried." †

The law is within the individual as a primary, axiomatic, universal intuition. A law not always

* Moral Philosophy, p. 32.

† Eth. Phil. p. 155.

nor often perhaps, objectively apprehended ; but this is immaterial, since the deductions and analogies of science continually remind us that we live under and are subject to innumerable laws of which we have no conception. Says Cicero : " The same eternal immutable law comprehends all nations, at all times, under one common Master and Governor of all."

What, then, is this rule—this religious law ?

I know of no other than the simple law of nature that *conviction is the criterion of duty*.

St. Paul said : " To him that esteemeth any thing to be unclean, to him it is unclean." *

And Christ : " If ye were blind ye should have no sin ; but now ye say, we see ; therefore your sin remaineth." †

The followers of Zwingle said, (rather inconsistently with their creed) : " What is not faith is sin. If therefore we constrain Christians to do what they deem unjust we force them to sin." ‡

Luther himself declared at the diet of Worms : " It is neither just nor innocent to act against a man's conscience." §

* Rom. xiv. 14.

† John ix. 41.

‡ Merle d'Aubigné, Hist. Ref. Vol. IV. p. 73.

§ John Scott, Luther and the Lutheran Reformation, Vol. I. p. 133.

Rev. Henry Ward Beecher is reported to have said that, "Sound doctrine is truth, purity, love, "good works ; and bad living is heresy in the New "Testament. Nay," he adds, "I go further and "say, that nowhere in the New Testament can the "term heresy be found applied to any error of belief, but only to error of life."

No nobler thought was ever uttered than that attributed to Abraham Lincoln : "To do the right "as God gives me to see the right."

From the recognition of this common authoritative consciousness, which declares the performance of duty to consist in no seeking for a personal benefit, and in no belief, but simply in the effort to live conformably to one's beliefs, however for the time they happen to be ; true to one's self, honestly and without hypocrisy, making Christianity, (or by whatever name it may be known,) as Coleridge has it, "not a theory, or a speculation, but a life—not "the philosophy of life, but a life and a living process," will arise the New Church, (if a Church be possible,) the coming Reformation.

Has it not already begun ?

I can only advert to it, but it would be easy to demonstrate how the present various religious

movements are vindicating my conclusions, not merely in an occasional manner, but in their whole tendency; how free thought, liberal sentiments, and the multiplying diversities of opinion consequent upon an increasing intelligence, are producing those mental and social conditions which will ere long render it impossible to hold any body of men together by what are called "essential truths." Instead of vainly striving for a unity of belief, it will be seen that civilization advances in the precise ratio of the multiplication of beliefs. The human intellect will then be truly free.

Bound to no assumed facts or asserted authoritative data, the lover of science will pursue his investigations without fear of discrediting the statements of the Bible; and the theologian will find something better to do than wasting his time in childish disputes respecting the construction, interpretation, and truth of that book.

Such beliefs and opinions as do not affect the well being of mankind will be deemed of little account, and efforts tending to elevate humanity will soon, in one form or another, take the place of liturgy and creed.

But I charge evangelical clergymen with incon-

sistency. Without committing myself to the "higher law" doctrine,* I desire to inquire whether the recognition of that doctrine by them, (and it is quite general,) detracts nothing from the force of the Thirty-Nine Articles? Are we to be told, and to believe because so told, that right is really a relative idea? that conviction of duty is the only guide to its performance, and, in the same breath, that there is some other guide? Shall we accept the higher law of moral obligation, and with it the lower rule of the Church? Shall we declare for free will, for a conscious moral volition, and be bound down to a belief to which our understanding refuses its assent?

The intelligence of the masses has already risen to the level of these questions; and is demonstrating how a people will be provided with that religion, as well as political life, for which they are fitted.

The clergy, orthodox and heterodox, conceding something to the popular sentiment, have pretty much left off talking about the creed, except for church and state purposes, and tell us now that faith is not bare belief; but hope, trust, enthusiasm,

* See Appendix. Note 3.

sentiment ; a matter of the heart, love of God, love of mankind ; a living faith ; a state of mind which, according to Aquinas, leads to belief—almost anything and everything except belief ; that religion has passed historically from belief into feeling, and from feeling into action—into good works, charitable objects, and the like, wherein all can be agreed.

Do they really think so ? Is there a Church which will accept, as its condition of membership, the definition which St. James gives of religion : “ Pure religion and undefiled, before God, even the Father, is this : To visit the widows and the fatherless in their affliction, so as to keep oneself “unspotted from the world ” ? *

Can you, O most moral, philanthropic, conscientious man, connect yourself with their body ? Try it. Are you excluded by no want of faith, by no heretical doctrine ? Their churches and Christian associations, founded in the eternal fitness of things, deny that they are conventional bodies, with arbitrary rules, and claim to be holy catholic churches, and evangelical associations with broad aisles and open doors. To the communion of those churches

* James i. 27. Our common version does not quite hit the meaning of the original. I translate it as it should be rendered.

are invited every tongue and tribe upon the habitable globe, and vast expenditures for tracts and missionaries attest how sincere and urgent is the invitation. But the poor heathen scarcely approaches the door of the sanctuary before he discovers some stumbling-block in the shape of a creed, which he is enjoined to believe, but which no one fully understands, and about which few agree.

Can it be wondered at that the heathen and uncultivated remain unconverted to propositions which even the most enlightened and cultivated fail to comprehend? *

The pagan is told that the Bible is an authority. But how, *as a bare authority*, is it preferable to the Vedas? For the authority is not in the Bible itself, nor in those who wrote it, but in him who reads it and passes upon it. As an authority *per se*, admitting of no question or comment, (and if authoritative it cannot be questioned), it can have no greater force than any other book.

I concede to the Bible all the weight to which it is entitled in the light of my own judgment. No other test is possible by me than that.

* See Appendix. Note 4.

Religion, in its noblest, broadest acceptance, recognizes no ultimate authority foreign to the person himself. It defines no peculiar belief or creed which is orthodox to-day and heterodox to-morrow. The aspirations of the Christian Church toward its highest ideals, regardless of creeds, account sufficiently for its past successes. It has an aspect apart from its speculative theology.

With increasing intelligence and a higher moral culture, has come a juster sense of mutual relations and responsibilities ; and the conformity of men to those ideas in any age, measures in history the Christianity as well as civilization of that period.*

Certain Churches have attempted to evade the question of the essential character of beliefs by putting articles of faith to vote, and then promulgating them as a mere statement of the belief of the members, as their "average sentiment," without imposing them upon the individual conscience. But it must be perfectly evident that so soon as a Church relinquishes the essential character of its creeds, and simply holds itself out merely as a body of men professing a common faith, it has lost its claim to be called a Church, in any received accep-

* See Appendix. Note 5.

tation of the term, and admits itself to be without ecclesiastical authority.

The religious spirit of our age, advancing in the direction we have been pursuing, seeks something better than the restoration of a belief—even of one universal belief—or of a spiritual unity. It demands the statement of a rational principle which logically deduces morality from the sense of moral obligation ; to faith adds works ; justifies all truly good men, of whatever creed or race, who have ever lived ; and, throwing open the door for investigation, finds use for the material already acquired in the march of general improvement. Especially does it aim to abate the rancor of sectarianism, by uniting in closer bonds the human family. To this end the material and commercial interests of the world are rapidly leading. To this end science is also tending.

And if it can be affirmed that the performance of duty consists neither in believing nor in disbelieving ; but in being true to one's self, in a continual advancement toward the highest ideal whether that ideal be in reason, sentiment, revelation, inspiration, the inner light, or in whatever else it consists, or whatever else it be called—so

that it meets with a personal approval—then there is *eliminated from theology that which occasions sects*. And in emerging from them, we embrace at once in our communion the whole human brotherhood.

“An eloquent preacher, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation, that he did not believe there was a Quaker, Presbyterian, Methodist, or Baptist, in Heaven. Having paused to give his audience time to stare and to wonder, he said, that in Heaven, God knew no distinction, but considered all good men as his children, and as brethren of the same family.*

The same question which caused the Lutheran Reformation still remains to be settled: Shall authority external to the person, and predicated on an assumption over the person, triumph, or shall the person himself triumph over that authority? Luther scouted papal authority, but he set himself up in its place and stead as an authority from which there should be no appeal. And wherever to-day in the Christian Church we have not papal Rome, we have Luther, or Calvin, or somebody else.

* Letter of Thomas Jefferson.

The "essential truths"—those so-called truths and formulas constituting the essence of the Protestant Church, bereft of which it would cease to exist—are without doubt the same in kind as those constituting the essence of the Roman Catholic Church, whether regarded as authority superior to reason and ignoring it, or as theories essentially unreasonable in themselves.

However much Luther may have scouted the argument of the papal legate, from their common stand point, it was conclusively against him. "If every one were at liberty to bring back into discussion points which for ages have been settled by the church and by councils, nothing would be certain and fixed, doctrine or dogma, and there would be no belief which men must adhere to under pain of eternal damnation."

Dr. Dix, the Rector of Trinity Church, New York, in a recent discourse admitted, with great precision and frankness, that between external authority and private judgment, there was no middle ground; and upon that rock of authority he planted his church. There let it rest. If this age of free thought and general intelligence prefers tradition to reason in matters of religion when the

issue is squarely made, we must perforce be content.

There is more to be feared from the influence of those representative liberal men who starting from right premises, and admitting the necessity of private judgment, still find some excuse for erroneous conclusions ; who, while acknowledging the fact that the Church Universal lies beyond the narrow bounds of sectarianism, still cling to old ideas as fixed and unalterable ; as "points which for ages have been settled ;" and insist on their reception, not because they are reasonable, but because they seem necessary (as they undoubtedly are) to the maintenance of an established, visible Church, because the Church cannot exist without them. And, on the other hand, thinking the Church to be a divine authoritative institution, having grown up with the notion that to assail it, however lightly, is nothing less than sacrilege, there comes upon them a mistrust that reason can afford no solution to the questions which agitate the religious world.

A distinguished Unitarian clergyman, in a sermon which created at the time of its publication a profound sensation says, "There are truths in regard to politics, society, religion, history, Christi-

“tianity, manners, science, art, which are no longer properly in debate. True they are debated, as “Hazlitt debated the Newtonian astronomy; as “Godwin debated the existence of society; as “Buckle debates the influence of religion on civilization; but they are debated only by eccentric, “abnormal, or presumptuous minds—minds out of “pitch in the great concert of the race.” He calls “it a perilous folly” to allow polity, morals, religion, to be wholly open questions.*

But can the reverend gentleman inform us precisely what truths are really fixed? what questions are not open? He says there are certain ones not even to be discussed. He sets up “truths” for us to take as authoritative.† This is the old question, and the real issue. The general assertion, and assumption without proof, that there are “truths no longer in debate” will not satisfy this generation. Do the ever-varying discoveries in science and psychology confirm it? Do the indefinitely multiplying ideas and diversities of opinion which distinguish civilized and thinking from barbarous nations confirm it? Have our Orthodox Churches in their Union Meetings and

* Sequel to “The Suspense of Faith,” by Rev. Dr. Bellows, Sept. 25, 1859.

† See Appendix. Note 6.

Evangelical Alliances, yet found a common ground of union? Is the present political, religious, and moral condition of our own favored land, where the people are taught to read and reflect, such that we can infer stability from intellectuality, or hope for any nearer approach to universal agreement? Why, this is just the inevitable conflict of the age; not of the new against the old, but of investigation against assumption; of doubts against established systems; of opinion against usurped authority; of inquiry against dogmatism and superstition. On the one hand are arrayed traditions, mysteries, proscription, slavery; on the other, intelligence, humanity, liberty. To the former belong the cramped and crowded intellect, temporal power and oppression, the divine right of kings; to the latter, freedom, individuality, and mental enfranchisement.

Again, religion must, so far as it is to be reasonable, necessarily rest on the conclusions of reason.

Cousin rightly declares that whatever is purely sentimental or emotional; which, expunging reason, leaves nothing in its place but "ecstasy" or "abstraction"—which promises me a super-human science on the condition of my first losing consciousness, thought, liberty, memory, all that

constitutes me an intelligent and moral being—is without the pale of speculation, and unreasonable; for it uses reason to deny reason.

On the contrary, the reason, so far as it is the expression of man's self-consciousness, is and must be supreme, and its deductions are unanswerable, and without appeal.

The universal conscience is likewise incontrovertible, being nearest in us to what is divine.

“The Word proclaimed by the concordant voice
Of mankind fails not; for in man speaks God.”*

I appeal to the natural law, which, fixed and eternal, guides alike the planets, in their immense courses, and human wanderings however erratic, in a predetermined orbit.

“Oh, backward looking son of time,
The new is old, the old is new;
The cycle of a change sublime
Still sweeping through.

* * * *

“Take heart! the waster builds again
A charmed life old goodness hath;
The tares may perish; but the grain
Is not for death.”†

* Hesiod, *Work and Days*.

† John G. Whittier.



APPENDIX.



APPENDIX.

NOTE 1. PAGE 24.

"Let the Christian reader's first object always be to find out
"the literal meaning of the Word of God ; for on this and this
"alone is the whole foundation of faith and Christian theolo-
"gy."—LUTHER, *Exposition of the Book of Deuteronomy*.

NOTE 2. PAGE 47.

"It is a lamentable fact that throughout the whole world
"there is no system of religion, the votaries of which are sub-
"divided into so many sectaries as those who profess an ad-
"herence to the Christian faith."—THOMAS DICK, *Influence of
Knowledge on Morals*, p. 115.

The following is a recent enumeration of some of the differ-
ent religious sects in Great Britain and the United States :
Apostolics, Armenian, New Society Baptists, Baptized Be-
lievers, Believers in Christ, Bible Christians, Bible Defence
Association, Brethren, Calvinists, Calvinistic Baptists, Ca-
tholic and Apostolic Church, Christians who object to be
otherwise designated, Christian Believers, Christian Brethren,
Christian Eliasites, Christian Israelites, Christian Teetotallers
Christian Temperance Men, Christian Unionists, Church of
Scotland, Church of Christ, Countess of Huntingdon's Con-

nection, Disciples in Christ, Eastern Orthodox Greek Church, Electics, Episcopalians, Dissenters, Evangelical Unionists, Followers of the Lord Jesus Christ, Free Grace Gospel Christians, Free Gospel Church, Free Christians, Free Church (Episcopal), Free Church of England, Free Union Church, General Baptist, General Baptist New Connection, German Lutheran, Hallelujah Band, Independents, Independent Religious Reformers, Independent Unionists, Inghamites, Jews, Modern Methodists, Mormons or Latter Day Saints, New Connection of Wesleyans, New Jerusalem Church or Swedenborgians, Old Baptists, Original Connection of Wesleyans, Plymouth Brethren, Peculiar People, Dunkers, Mennonites, Presbyterian Church in England, Primitive Methodists, Progressionists, Protestants adhering to the Articles of the Church of England I. to XVIII. inclusive, but rejecting order and ritual, Providence Quakers, Ranters, Reformers, Reformed Presbyterians or Covenanters, Recreative Religionists, Refuge Methodists, Reform Free Church of Wesleyan Methodists, Revivalists, Roman Catholic, Old Catholic, Salem Society, Sandemansians, Scotch Baptists, Second Advent Brethren, Separatists (Protestant), Seventh Day Baptists, Testimony Congregational Church, Trinitarians, Union Baptists, Unitarians, Unitarian Christian, United Christian Church, United Free Methodist Church, United Brethren or Moravians, United Presbyterian, Unitarian Baptists, Welsh Calvinistic Methodists, Welsh Free Presbyterians, Wesleyan Methodist Association, Wesleyan Reformers, Wesleyan Reform Glory Band, Orthodox, Friends or Quakers, Hicksite Friends, and many others.

There are said to be more than a thousand different religious systems among mankind, but, in the words of Locke, "should

"any one a little catechise the greater part of the partisans of
 "most of the sects in the world, he would not find concerning
 "those matters they are so zealous for, that they have any
 "opinions of their own."—*Essay on the Human Understanding*,
p. 464.

NOTE 3. PAGE 53.

"I perfectly agree with my brother Heath in reprobating any
 "distinction between *malum prohibitum* and *malum in se*, and
 "consider it pregnant with mischief."—ROOKE, J., in *Aubert*
v. Maze 2 Bos. and Pul. 371, A.D. 1801.

"The morality of the position of the learned commentator
 "[Blackstone] has been well questioned. Its soundness as a
 "legal principle, though it once had sway in the courts, has
 "been since repudiated."—*1 Sharswood's Blac. Com. p. 58 (note*
by Editor).

NOTE 4. PAGE 55.

"I have never united myself to any Church, because I have
 "found difficulty in giving my assent, without mental reserva-
 "tion, to the long, complicated statements of Christian doctrine
 "which characterize their Articles of Belief and Confession of
 "Faith."—ABRAHAM LINCOLN, *Carpenter's Six Months at the*
White House, p. 190.

NOTE 5. PAGE 56.

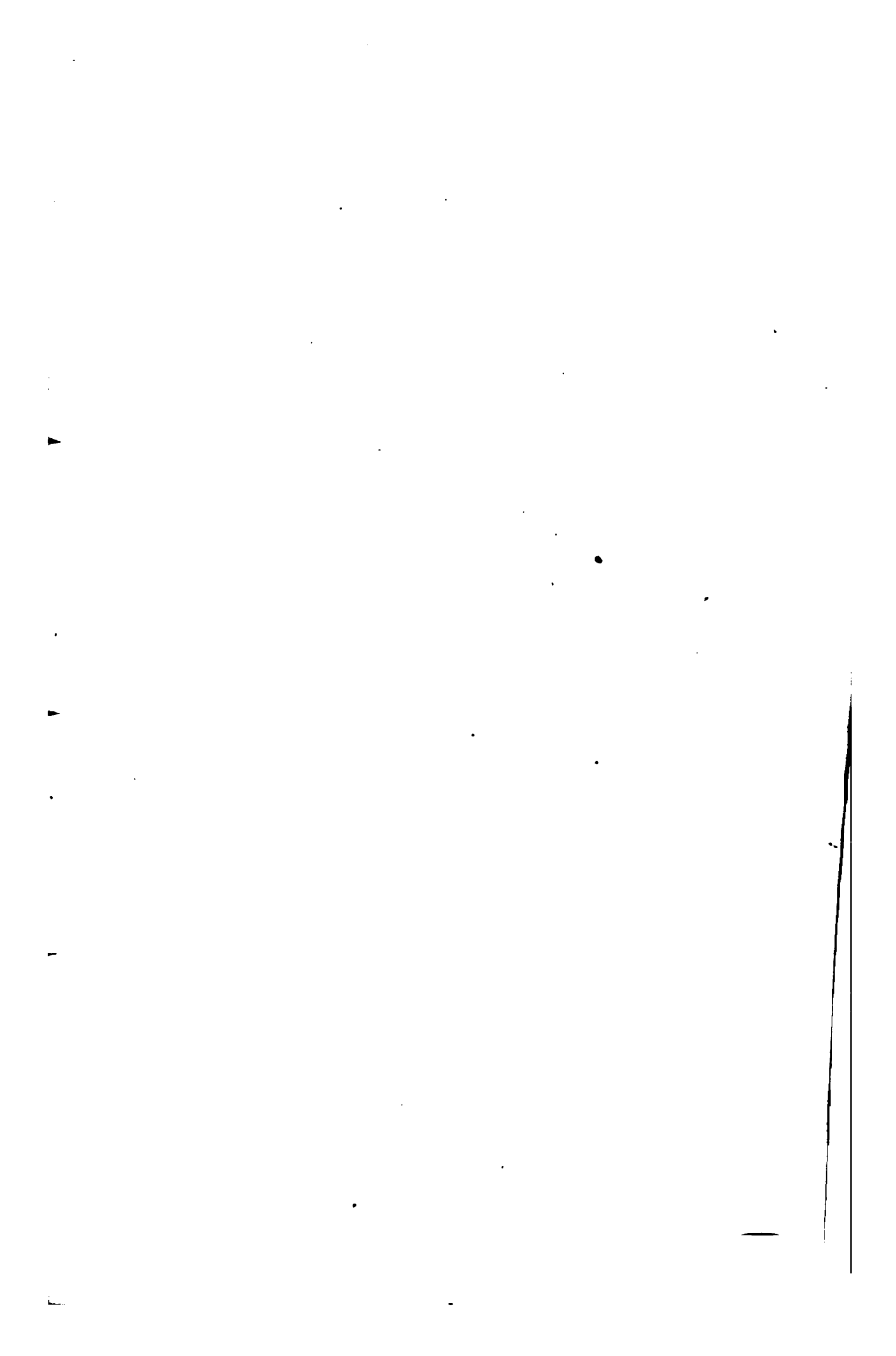
"The measure of what is everywhere called and esteemed
 "virtue and vice, is the approbation or dislike, praise or
 "blame, which by a secret or tacit consent, establishes itself
 "in the several societies, tribes, and clubs of men in the
 "world; whereby several actions come to find credit or dis-

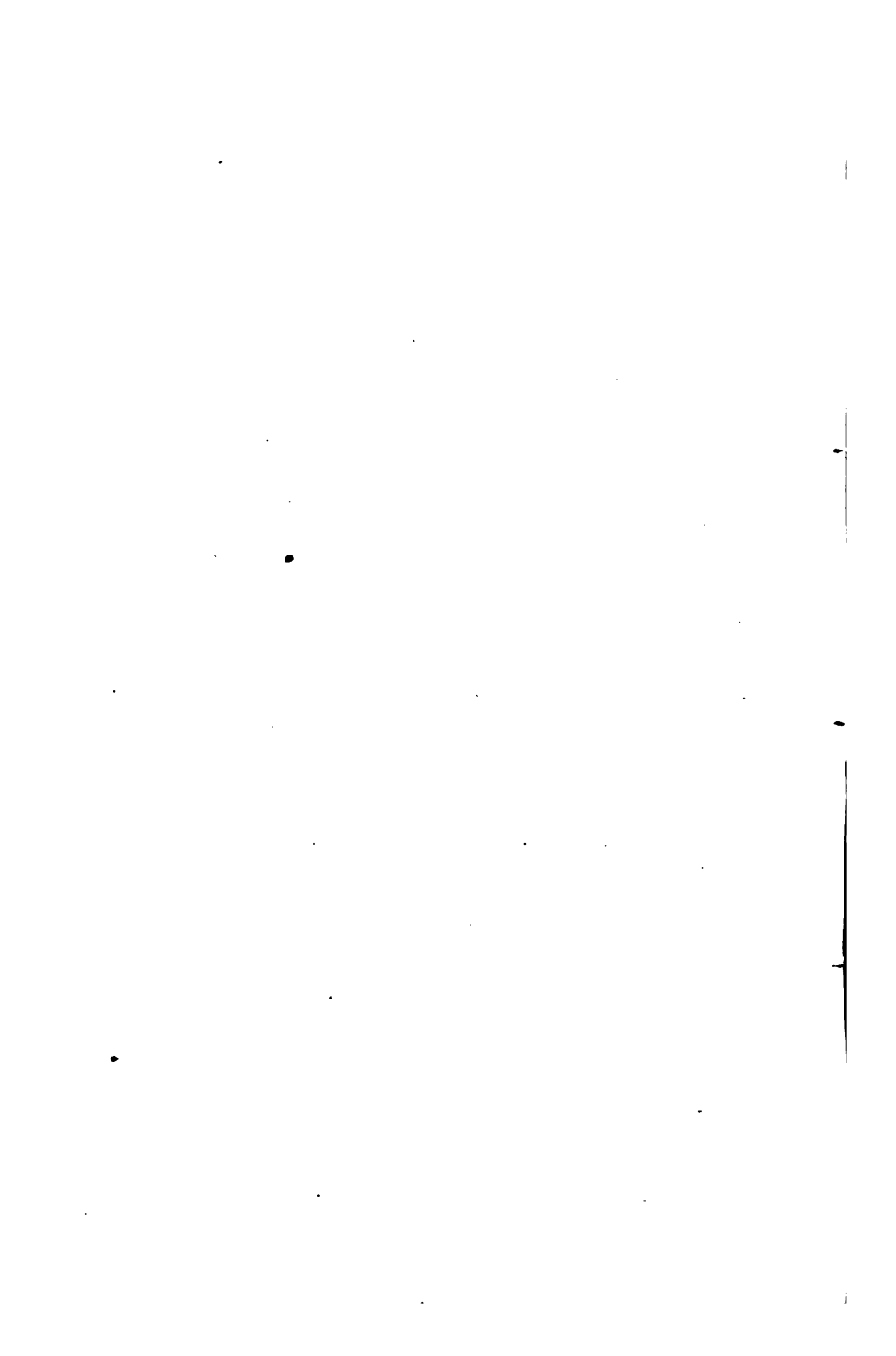
"grace among them according to the judgment, maxims, or "fashions of that place."—LOCKE, *Essay on the Human Understanding*, p. 336, § 10.

NOTE 6. PAGE 61.

Dr. Bellows, in a letter from Chamouni, Savoy, dated September 15, 1867, comments in this fashion upon the manner of worship at the English Chapel in that place: "Any one who "watches the girls and boys, the young women and young "men, saying the creed of the English Liturgy, with an implicit "reverence, into which thought and choice evidently enter "very little, sees plainly that the theory is not to encourage "any thought or choice about it, but to take the best means "for stamping a faith which has been thought out and agreed "upon by competent persons, upon those who are probably "to have no faith, or only a very foolish and ineffectual one, "if they are not thus furnished. There is an immense deal to "be said in favor of this side of the question."—*New-York "Liberal Christian," November 2, 1867.*

THE END.









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THE POWER

OF A

CHRISTIAN LITERATURE:

A SERMON

ON BEHALF OF THE

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BY THE

REV. S. J. P. ANDERSON, D.D.

OF ST. LOUIS, MISSOURI.

PHILADELPHIA:

PRESBYTERIAN BOARD OF PUBLICATION,

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1858.

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PREACHED BY APPOINTMENT
BEFORE THE
GENERAL ASSEMBLY
OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA,
AT NEW ORLEANS, LOUISIANA, MAY 11, 1858,
AND PUBLISHED BY ORDER OF THE GENERAL ASSEMBLY.

CHRISTIAN LITERATURE.

2 COR. x. 10.

FOR HIS LETTERS, SAY THEY, ARE WRIGHTY AND POWERFUL; BUT HIS BODILY PRESENCE
IS WEAK, AND HIS SPEECH CONTEMPTIBLE.

THE traditional account of the appearance of Paul, as it has been preserved in the productions of early Christian art, represents him as "of diminutive" stature, with a "body disfigured by some lameness or distortion." This physical peculiarity often provoked the contemptuous notice of his enemies. The pretended Lucian, who wrote towards the close of the second century, calls him "a petty crooked shriveling of four feet and a half." Though this description was, doubtless, a caricature influenced by the caustic satirical spirit of the author, and his unconcealed hatred and contempt for the Christian faith, yet there must have been a generally conceded foundation for this allusion, or else the wit would have had no point at all. Traces that lead to the same conclusion

occur in the sacred Scriptures. When the miracles of Paul and Barnabas had led the men of Lycaonia to think that the gods had come down to them in the likeness of men, they gave the less honourable name of the messenger of the gods to Paul, and that which belongs to the father of gods and men to his companion, thus intimating, as I suppose, the impression made on them by the outward appearance of the two men.

Paul himself repeatedly alludes to some grievous bodily infirmity as accompanying him, and giving greater painfulness to his labours as an ambassador of Christ. To the Galatians, he says: "Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected." He compliments them for their overlooking the disadvantages under which he appeared to them, and regarding the power of the message rather than the weakness of the messenger. And perhaps we have in the immediate context an intimation of the specific form of this life-long trouble. "For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." This declaration, with the well known fact,

that Paul did not write his own epistles, except in very small part, and that even this was traced in such large and rude characters, as would naturally result from an unpractised hand and a dim sight, has given great plausibility to the supposition, that "the thorn in the flesh," which, as the messenger of Satan, "buffeted him," was a disease of the eyes, and was so painful, that he could not reconcile himself to bear it, until he was told by his divine Master of its benign object—lest he should be exalted above measure. And then was added the special promise, "My grace is sufficient for thee; for my strength is made perfect in weakness." Then, but not till then, did the long agony of this visitation—which for fourteen years, at least, had kept his body under—lose its sting, and the triumphant sufferer was enabled to say: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

With these indications before us all pointing in one direction, do we transcend the limits of reverent speculation, when we suggest that it may have been that the foundation of this protracted agony was laid in the time of Paul's journey from Jerusalem,

when a light above the brightness of the noonday sun shone around him, and he saw Him whom he had persecuted—a vision of glory which was followed by three days of physical as well as spiritual darkness, which brooded over him in Damascus—intimating a derangement of the visual organs?

It is a fact strikingly confirmatory of this speculation, “that Paul was almost never alone, and never appears, after the date indicated, to have taken the shortest journey by himself.” He seems to have been unusually dependent on the kindly ministrations of Christian sympathy, and to have asked and returned thanks for them, as if they were not merely luxuries, but well nigh if not absolute necessities.

But whether we have been wise in concluding on the specific complaint which burthened his days, we may affirm with great confidence that he suffered under some bodily infirmity, “which detracted from the dignity of his personal appearance, exposed him to humiliations and difficulties, and might seem calculated to impede his usefulness.” There was then a historical foundation for the cruel taunt of his enemies, that though his letters were weighty and powerful, his bodily presence was weak, and his

speech, to the cultivated and refined Corinthians, contemptible.

But that weak and worn body, which was but a body of death to his earnest spirit, has long since rested from its labours; the men who heard him have passed away; but those weighty and powerful letters, which even then his enemies dreaded, live still as the light of the church—mighty still for reproof, for instruction, for correction in righteousness, that we as men of God may be thoroughly furnished for every good word and work, and in the end be exalted to that third heaven to which he has gone, not as once a transient visitant, but a permanent dweller there.

In usefulness by the living voice he was probably inferior to many of the earlier preachers of the gospel, certainly so to Peter, but by the pen he achieved a preëminence unrivalled by them all. And so in his own ministry the word written has outrun the word spoken. And when he shall present himself before his Lord in that great day with the seals of his ministry, we doubt not at all, that in that constellation which shall be his crown of glory and rejoicing, the stars that have been kindled by his burning words, will bear no proportion to those which

have caught the light of hope and life from the luminous page which he wrote for our learning, in feebleness and pain.

The train of remarks into which we have fallen will be accepted, we trust, as an allowable introduction to the theme that at this time claims our notice, which is,

THE POWER OF A CHRISTIAN LITERATURE AS AN
AUXILIARY TO THE WORK OF THE LIVING MINIS-
TRY IN SAVING THE WORLD.

It should be distinctly perceived and kept in mind, that we plead for our Board of Publication, and advocate its great work simply as an auxiliary to the pulpit and the living ministry. It sustains not to this heaven-appointed means of salvation the relation of Ishmael or Jacob. It is neither rival nor supplanter. It humbly comes to prepare a way for him who brings good news of great joy; it gives to his work a wider extent, and a more universal application, and if in the mysterious providence of God, and because of the unfaithfulness of men, the candlestick be removed from its place, and deep darkness brood over the people, it supplies as well as it may by its

reflected light the absence of the living luminary, and by the transient tract or the permanent volume, keeps in contact with the minds and hearts and consciences of the shepherdless flock the counsels of those who being dead yet speak. There is no one who welcomes the productions of this Board of the church with a cordiality so warm and confiding, as the laborious, earnest, and successful pastor. They multiply his points of contact with his people, and deepen the impressions which have been made by his admonitions in private, or from the pulpit. He knows well how to send a suitable book into the family circle, to complement the work which he has been able to do by his personal ministrations; and how often is his heart cheered, and his hands strengthened, by seeing and gathering into his bosom the ripe fruits of this seed-sowing. We go forth then on this mission cheered by the prayers and coöperation of those who watch for souls.

A very superficial examination of the facts in the case will discover elements of power in this auxiliary agency of the printed page, which are invaluable to the church, and with which she cannot afford to dispense. It readily occurs that we can choose out of the vast storehouse (and museum often,) of religious

literature the ripest thoughts, and the happiest expressions of the best men, and give them at once a species of omnipresence and immortality. The pen of a ready writer is a rare and precious gift. Thousands write, who after a season are heard of no more. Their works float a while, and then sink by their own weight. But we choose out those that have the seed of life in themselves—the productions of the rare and favoured few who have penned immortal thoughts and feelings, in words that can never lose their power on the mind and heart, and which men are not willing to let die—such books as those described in Milton's plea for "Unlicensed Printing."

"I deny not but that it is of greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves, as well as men; and therefore to confine, imprison, and do sharpest justice on them as malefactors: for books are not absolutely dead things, but do contain a progeny of life in them, to be as active as that soul whose progeny they are: nay they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabulous dragon's teeth, and being sown up and down may chance to spring

up armed men. And yet on the other hand, unless wariness be used, as good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life blood of a master spirit, embalmed and treasured on purpose to a life beyond life. It is true no age can restore a life whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary, therefore, what persecution we raise against the living labours of public men—how we spill that seasoned life of man preserved and stored up in books; since we see a kind of homicide may thus be committed, sometimes a martyrdom: and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the ethereal and fifth essence, the breath of reason itself; slays an immortality rather than a life."

And utterances such as those so eloquently described are the outgrowth of the ministerial work. They are not the productions of mere students—

recluses who shut themselves up in studies to think and write for other and future times. That preaching or writing which is designed for posterity, with no adaptation to the present, has seldom been so happy as to reach its audience; while on the other hand, that utterance that comes warm from the living struggling mind and heart, and which meets the exigencies of the present, and its imminent and urgent demands, has the seed of life in itself. And this seed, like that which lay for thousands of years in a mummy's hand, preserves its own vitality, and is ready to take root, and grow, and bear fruit in any age, when it is cast forth abroad to seek its congenial soil. And its adaptation to all ages arises from its suitability to this age. That which meets our wants now, is for all time and all men. And thus it has fallen out that living books are those which are most intensely personal and practical, and have grown out of the present time. Not that which is designed for that indefinite future, and which superciliously passes over the heads of the needy and hungry present living men, lives and works permanently for good, but it is that thought and truth that has grown out of and met the wants of living, thinking men, who pressed round its author.

Perhaps the two most widely useful and permanently valuable publications of our Board, are Alexander's "Religious Experience" and Henry's "Anxious Inquirer," books which never could have existed but for present and pressing demands, and derive their permanent value and suitableness from the fact that they met those demands then and there.

Such a precious achievement of the intellect and heart of the church becomes its property in perpetuity. And that too without the weaknesses and disabilities of its author. It is the Christian accomplishment of the fable of the iron man, who went unceasingly and unweariedly up and down the earth doing the will of his master. It requires no training for its work, but leaps full armed from the press, wise to win souls, and strong, so that it can run and not be weary, and walk and not faint. Needing no salary, it asks for no sustentation fund to keep life in it. It fears no epidemic, and is just as safe amid the fever jungles of India, as in the clear sweet air of the Allegheny mountains. Its preaching is not confined to appointments and set times. It bides its time, and can afford to wait the leisure or even the caprice of its owner. It lies at hand ready to be taken up in the intervals of labour, or when pleasure

has palled. It does not grow discouraged by long neglect. It is not capable of mortification from insult. It may lie unread upon the shelf till covered with dust, but it patiently waits the convenient season, and the set time, and then, when the providence, word, or Spirit of God has awakened the conscience, and prepared the anxious soul to ask, What must I do to be saved? its long silent voice is heard saying, Behold, I show you the way of life. Thus the word of salvation is often nigh him to whom the living minister is a stranger.

A stray copy of Luther on the Galatians finds its way to these ends of the earth, and teaches the way of life to the Virginia planters, Morris, Hunt, and their associates, so that the path of Christian experience, trod in anguish and bitter tears by the monk of Erfurt, is re-trod with wondering joy by these persecuted dissenters from a tyrannical church establishment. And an old torn, soiled, and unprized copy of the Scotch Confession of Faith lies in the window of a wayside inn, waiting till a storm of rain, in the providence of God, shall drive in one of these very men as he is on his way to answer for his delinquency to the powers that be, there to find in its neglected pages that they are Presbyterians, having

been brought to that pure faith by the simple teachings of the German Reformer and the word of God. And these insignificant books (as the world's wisdom would say) prepared for the coming of William Robinson and Samuel Davies, and the long and illustrious succession of worthies that has blessed that favoured part of our Zion, men of whom the world was not worthy.

It is a pleasant and triumphant thought, that as we pen those truths that have blessed our own hearts and cheered our people, we may be preparing to speak when we are dead more eloquently than when we are living, and to a far wider circle of hearers.

Doddridge lays his worn body in the grave, and rests from his labours. He speaks no more. The men that heard him and witnessed his earnest faithfulness, follow him to the silent house. Tradition becomes more and more dim in its delineation of his ambassadorship. And soon the wave gathers smoothly over the spot stirred by his descending form. The place that knew him knows him no more. The time in which we act directly is short, and let the proud remember that the work that any one can do and rejoice in while he yet lives, is generally small. But the "Rise and Progress of Religion" takes up

the line of this beneficent action, multiplies it into myriads, and perpetuates each one. And the book goes forth in some sense superior to its author. It never hungers, is not weary or discouraged, and never sickens or dies. Nothing earthly is so indestructible as a good book, broadly cast forth on the current of men, and committed to their languages. London may be sunk in an hour, but no destruction that man knows can reach such a book as that of which we speak. Bunyan's "Pilgrim" goes forth free from its author's prison, and still walks the earth with the light of heaven beaming from his countenance, and words of life upon his lips. These noble men preached well then, they preach better now, and will fill an ever widening field of usefulness till the heavens be no more.

The religious press makes each age the inheritor of the past. Its intellectual and spiritual wealth are treasured to make us wiser and better. It makes us pupils of the giants of old. The obscure peasant may say, Milton sung, Butler reasoned, and Baxter preached for me. And then it gives to every true interpreter of God's ways to men the vast and teeming future for an audience chamber. It makes the world a Northampton for Edwards and a Kidder-

minster for Baxter. Thus only is fulfilled the beautiful prediction in reference to the scattered ashes of Wickliffe,

The Avon to the Severn runs,
The Severn to the sea;
And Wickliffe's dust shall spread abroad,
Wide as the waters be.

If we had looked in on the little audience of children and servants gathered in the chapel of Lord Carberry, amid the mountains of Wales, to listen or not as they might to the vast and rich variety of discourse uttered by Jeremy Taylor, we would have exclaimed, Why all this waste! and have wondered at the mysterious providence of God. But the wonder ceases and admiration takes its place as we follow those almost unheard sermons to the press, and see that mighty agent giving them to all time, and calling unnumbered generations to listen with awe-struck attention to the Shakspeare of the pulpit.

Reasoning on general principles, then, we should conclude that his favoured servants, to whom God has given the pen of the ready writer, do more good where they are not seen face to face, and where their living voice is not heard. But the truth is presented

far more strongly by actual experience in the church's history than by the most enlightened speculation. Let us look at the bright chain of facts that bind the dead writer to a living audience. Aside from the well-known fact that the general diffusion of books and tracts has in so many instances preceded and prepared the way for great and extended revivals of religion, and always, when judiciously used, acts as an inestimable auxiliary in carrying on and crowning the work, there are many individual cases which fill us with conceptions of the amazing power of the printed page for promoting the conversion of souls, and showing forth the glory of our Lord.

Hervey's "Theron and Aspasio" sent Thomas Robinson to be to Leicester what Baxter was to Kidderminster, and the "Whole Duty of Man" aided by "Wilson on the Lord's Supper," kindled the light that was borne aloft by Charles Simeon at Cambridge, which, in that one of twin centres of learning and thought for the British empire, enabled him to communicate the impulse of his own pure and noble consecration to Christ, to so many who have been its statesmen, philosophers, and preachers of the gospel.

Who will venture to estimate the usefulness of Richard Baxter, not only as the earnest and success-

ful preacher, but as the writer of such books as "The Call to the Unconverted," and "The Saint's Everlasting Rest?" The calculus of heaven is necessary for the mighty computation. Young Baxter picked up in his father's house an old tattered volume which a poor cottager had lent him, and which awakened in him strong convictions of the evil of sin. It was Bunney's "Book of Christian Exercises appertaining to Resolution," whose great object is to press on all the duty of "resolving to become Christians indeed." Thus awakened, the young inquirer found peace and hope in the persual of Sibbs's "Bruised Reed," now a publication of our own Board. No wonder then, that when he came to the knowledge of the truth as it is in Jesus, he was so diligent in the use of the press for the conversion of souls, and forgot the protests of a feeble and suffering body, in the anxiety to preach Christ through the ministry of the printed page; and that not satisfied with the slower and more stately march of the bound volume, he used also the ephemeral broad sheet. These are his own words: "Another furtherance of my work was the writings which I wrote and gave among them. Some small books I gave each family, one of which went to about eight hundred. . . And I had found myself the

benefit of reading to be so great, that I could not but think it would be profitable to others. . . . When the grievous plague visited London, I printed a half-sheet to stick on a wall, for the use of the ignorant and ungodly who were sick, or in danger of the sickness."

These isolated facts, and they could be multiplied indefinitely, shine like gems in the church's crown of rejoicing. And were these and those like them, all, this department of labour could vindicate its claim to a commanding position amid the agencies of salvation. But not unfrequently these gems are linked together in golden bonds, and thus form a bright chain, to be worn as a beautiful ornament by the rejoicing bride of the Lamb. Then that agency for good, which was before seen to be so noble, transcends our powers of expression. Let me call your attention to one specimen of this long protracted agency of an impulse originally given by a good book. "Baxter's Call" awakened and saved Philip Doddridge; and in 1745 Doddridge, moved by the advice of Dr. Watts, wrote and gave to the press his "Rise and Progress of Religion," a work he could never have produced but for his familiarity with his favourite authors, Howe, Baxter, and Tillotson. That work has been trans-

lated into German, Dutch, Danish, and French, and has thus sent its saving influences among the millions who speak those tongues. It has followed also wherever the well-nigh universal English language has gone. We shall not attempt to estimate the ten thousand instances in which it has silently and secretly blessed its myriad readers. These must be left to the revelations of the great day. But in some instances its beneficent work has come out from obscurity, claimed attention, and called on us to give glory to God that he has given its author to the church and the world.

During the year 1788, a talented, educated, and influential British statesman was travelling on the shores of the Mediterranean. Pleasure was his object in this interval of parliamentary labour. He was thoroughly devoted to the world, and ignorant of religion, and he pursued the pleasures of time with a keenness to which youth, health, rank, and wealth gave zest. He one day carelessly picked up a volume from the table, and running his eye over its pages, asked its character. His friend Milner replied, "it is one of the best books ever written, let us take it with us and read it on our journey." The advice was taken, and thus William Wilberforce was led to Christ by Doddridge's "Rise

and Progress." But not satisfied with his eminent services as a Christian statesman and philanthropist, Wilberforce wrote his "Practical View." A few months after its publication, a young Cambridge graduate undertook the curacies of Brading and Yaverland in the Isle of Wight. Orthodox and moral, and to a good degree zealous, he was still a stranger to the life and power of the gospel he preached. A friend loaned him Wilberforce's "Practical View." Its effects are best recorded in his own words: "The soul of the reader was penetrated to its utmost recesses. A change was effected in his views of divine truth, as decided as it was influential. He was no longer satisfied with the creed of the speculatist; he felt a conviction of his own state as a guilty, condemned sinner, and under that conviction he sought mercy at the cross of the Saviour." That young curate was Legh Richmond. And to speak of nothing else he did, he wrote "The Dairyman's Daughter," which has carried the words of life into uncounted hamlets and cottages, where the humble and obscure have found the love of Him who especially sends the gospel to such. And thus the pulsations of the pious heart of a British Senator are felt in homes of poverty, ignorance and crime, whose thresholds his foot never

crossed. But this is not all, for this stream of saving knowledge, like that which came forth from Eden, divides itself into many heads and sends life and healing along many channels.

About fourteen years after the publication of the "Practical View," there was a young Scottish clergyman, of vast grasp of mind, and magnificent eloquence of tongue. Nature and art combined to put him forth as a giant—a son of Anak. And he, too, is preaching an unknown Christ. He has the form without the power of godliness. But now the commandment, which is exceeding broad, had come to him. His self-righteousness was slain. Sin revived and he died. But his own words best embody his thoughts. "He attempted, in an agony of soul, to scale the heights of perfection, to quell the remonstrances of a challenging and not yet appeased commandment." But it was "like the laborious ascent of him who, having so wasted his strength that he can do no more, finds that some precipice still remains to be overcome, some mountain brow that scorns his enterprise, and threatens to overwhelm him." His very soul was troubled. He sought rest and found none. But in this time of sore need, God's providence opened before him a little book,

from which he would have turned with loathing and scorn in the day of his intellectual and spiritual pride. That book preached Jesus unto him, and Thomas Chalmers became the spiritual son of William Wilberforce. And it was the "Practical View" that sent forth the great Scotch divine to write, and teach, and preach as he did. Now take in these wonderful facts as fruits of Baxter's labours, and then glance at the far more numerous cases that are unrecorded, except in the book of God's knowledge, and also at those cases which, though parts of the church's history, are of a less illustrious degree, such as that of the Boston merchant, who says, "Doddridge's Rise and Progress was the bar which God threw across my pathway to perdition; and all that I am, and hope to be, I owe to the Divine blessing on that precious book"—words that are echoed by thousands of the best members of the American churches. Sum up all these influences, known and unknown, try to do justice to the mighty result, and tell me the value to the cause of God and the good of man of one good book. What would have been the feelings of Baxter, or Doddridge, if he could have traced the onward course, and the issues of that stream of blessing whose fountains he opened.

James Bruce has left on record his emotions on discovering the source of the Nile. When his guide pointed it out to him, as a hillock of green sod about two hundred yards in the distance, and he remembered that his was the first European eye that had ever rested on it, he lost self-control in the exultant enthusiasm of the moment. But his own affecting words are the only fitting expression of his feelings. "Half undressed as I was by the loss of my sash, and throwing off my shoes, (a necessary preliminary to satisfy the pagan feelings of the people,) I ran down the hill towards the hillock of green sod. The whole side of the hill was thick grown with flowers, the large bulbous roots of which appearing above the ground, and their skins coming off on my treading upon them, occasioned me two very severe falls before I reached the brink of the marsh. I after this came to the altar of green turf, which was apparently the work of art, and I stood in rapture above the principal fountain, which rises in the middle of it. It is easier to guess than to describe the state of my mind at that moment, standing on that spot which had baffled the genius, industry, and inquiry of both ancients and moderns for the course of near three thousand years. Kings had attempted this discovery

at the head of armies, and each expedition was distinguished from the last, only by the difference of numbers which had perished, and agreed alone in the disappointment which had uniformly followed them all. Fame, riches, and honour, had been held out for a series of ages to every individual of those myriads these princes had commanded, without having produced one man capable of gratifying the curiosity of his sovereign, or wiping off this stain on the enterprise and abilities of mankind, or adding this desideratum for the encouragement of geography. Though a mere private Briton, I triumphed here in my own mind over kings and their armies."

And this was a proud achievement for the great Scottish traveller, and well might he glory in his success. But profounder feelings become him who stands by the fountain head of the stream of which I have spoken; and still sublimer awe must swell the bosom of him who consciously unseals its springs, digs out its channels, and starts its never ending flowings. For this is a nobler stream than that. That does come forth from the mysterious and almost inaccessible depths of the desert, spreading its fructifying waves over the great granary of the ancients, and millions are fed by it: and it moves

with the air of a beneficent conqueror, as it passes towers and temples, and places famous in story, to lose itself in the blue waves of the Mediterranean. But this comes forth from a higher and purer source, bears a richer freight of blessings, and never ceases to flow. In this vale of tears its banks are green and blooming with the hopes of immortal life, and antepasts of heaven are plucked from the tree of life which flourishes by its side; and when time shall end, and earthly streams are all dried up, its flowings will go on immortally. Baxter could not have borne a full revelation of all that he had done for God and man, when he had penned the last sentence of the "Call to the Unconverted." It would have been overwhelming as Paul's exaltation to the third heaven.

It is not wonderful then that our noblest preachers have coveted the honour and blessedness of preaching by the press, which has more tongues than were heard at Pentecost. It was natural that Nevins, able and successful as he was in the pulpit, should have for years longed and prayed for the privilege of writing one good tract, and that his soul swelled with gratitude and praise to God, when he found that this grace had been vouchsafed to him.

A still more striking expression of the same truth is found in the recorded words of a man who combined in an eminent degree the power of the pulpit and the press, and whose teachings did more to shape the theology, and form the ministry of the American church, than any man that has ever lived in it. He says, "The man who is enabled to write a truly useful and evangelical book, or even a single tract of first rate excellence, may convey the saving truth of the gospel to a thousand times more persons than the living preacher can ever instruct by his voice. And hundreds of years after the death of the writer, the production of his pen may be but just commencing its career of usefulness, only to be terminated with the end of the world. Those men, therefore, who are blessed with the ability of producing one work of evangelical excellence, may be considered among the most highly favoured of our race, and must enjoy a rich reward hereafter." These words, written by Archibald Alexander, in the ripeness of his judgment, while yet his eye was not dim, nor his natural force abated, prepare us to hear him say, "I am so convinced of the efficacy of this mode of diffusing the knowledge of the truth, that if I thought myself capable of writing good tracts, I should be willing

to spend the remainder of my days in that service."

These remarks of this eminent servant of God have peculiar interest, when we learn his own indebtedness to the religious press in the earlier stages of his experience. Soame Jenyns' "Internal Evidences" cleared from his mind all the doubts as to the truth of our holy religion that had gathered there. Flavel's "Method of Grace" awakened him to a sense of his sins in the sight of God, and Jenks on "Justification by Faith" showed him how God can be just, and yet justify the sinner that believeth in Jesus, and thus introduced him to the peace that passeth all understanding. Truly he was a debtor to the religious press, and well did he repay it. For our own Board alone, to say nothing of other agencies, has set in circulation forty millions of pages of his works, and the demand is still increasing.

If these remarks apply to a single book or tract, how much grander the office of controlling the religious literature of a people. And yet this is what our church has essayed to do in the establishment of the Board of Publication. It is manifest from the enactments of the Assembly in organizing this Board, and pointing out its field of labour, that it was designed

to put a choice selection of the religious literature of our own and other ages in close contact with the minds and hearts of our people; that these publications, which it is no boast to say have never been rivalled by any similar attempt, should be found in our Sabbath-schools, in our families, and in our congregational and pastors' libraries, and that thus the thought, feeling, and action of our entire church should be largely and powerfully influenced by this literature which the church was willing to endorse and send forth to the world, as the exponent of doctrines, order, and government.

But it is manifest that the scheme as thus far developed reaches only those who are already within the pale of our schools and churches, and those in whom a taste for the best religious authors had been so far cultivated as that they would seek out and purchase these books. There would then be a large, important, and most needy class of our population, who would be practically unbenefited by its operation. The aggressive character of the church would be left out of view. The vast "outfield" population, so far as our church is concerned, would be left to ignorance and spiritual death. And this destitute class, whose very destitution would make them insensible of their

need of the light of life, and thus prevent their seeking it, has for many reasons special claims on our church.

It is a fact that forces itself on the attention, and which has often been lamented by the lovers of our Zion, that we as a church have not more completely reached and leavened the lower strata of society. There is an actual want of church and ministerial accommodation for the vast masses that are perishing around us in ignorance and sin. We have not room for them if they were to come. But the difficulty is, that they do not come. Look over any of our Presbyterian congregations, in town or country, and you see the well dressed, orderly, and intelligent. The middle and upper classes are well represented. But where are they who crowd the highways, and shelter under the hedges, and spend their time in little else than "fighting the wolf from the door" of humble cottages, alike in the crowded city, and the sparsely settled country. You meet them in your daily walks. They work for you. They beset your doors with all a beggar's importunity, asking for work and bread. While you minister to their temporal wants, do you give them the bread of life as well? Is the gospel preached to them through your agency? I grieve to

say that they are not found in your churches. Ministerial visitation to the amount needed is physically impossible. Our elders and deacons are generally business men, and therefore find great difficulty in reaching this wide-spread legion of the ignorant and untended; and thus the sad fact is that their cases are not met.

We cannot say that we are doing our duty to this intellectually and spiritually destitute class, and which for the very darkness that is in them is rapidly swelling what is well called the dangerous class of our population. I am aware that a part of this deficiency is commonly attributed to our pew system, that attendance on our ministrations is rendered too costly. But it is a noteworthy fact, that where special and most generous efforts have been made to remove this obstruction, and the price of sittings has been made little more than nominal, the proportions of the several classes have not been very materially changed. Indeed the same general condition of things in this respect remains true in our country and village churches, where the pew system is unknown, and the sittings are entirely free.

It seems to be true, therefore, that the difficulty

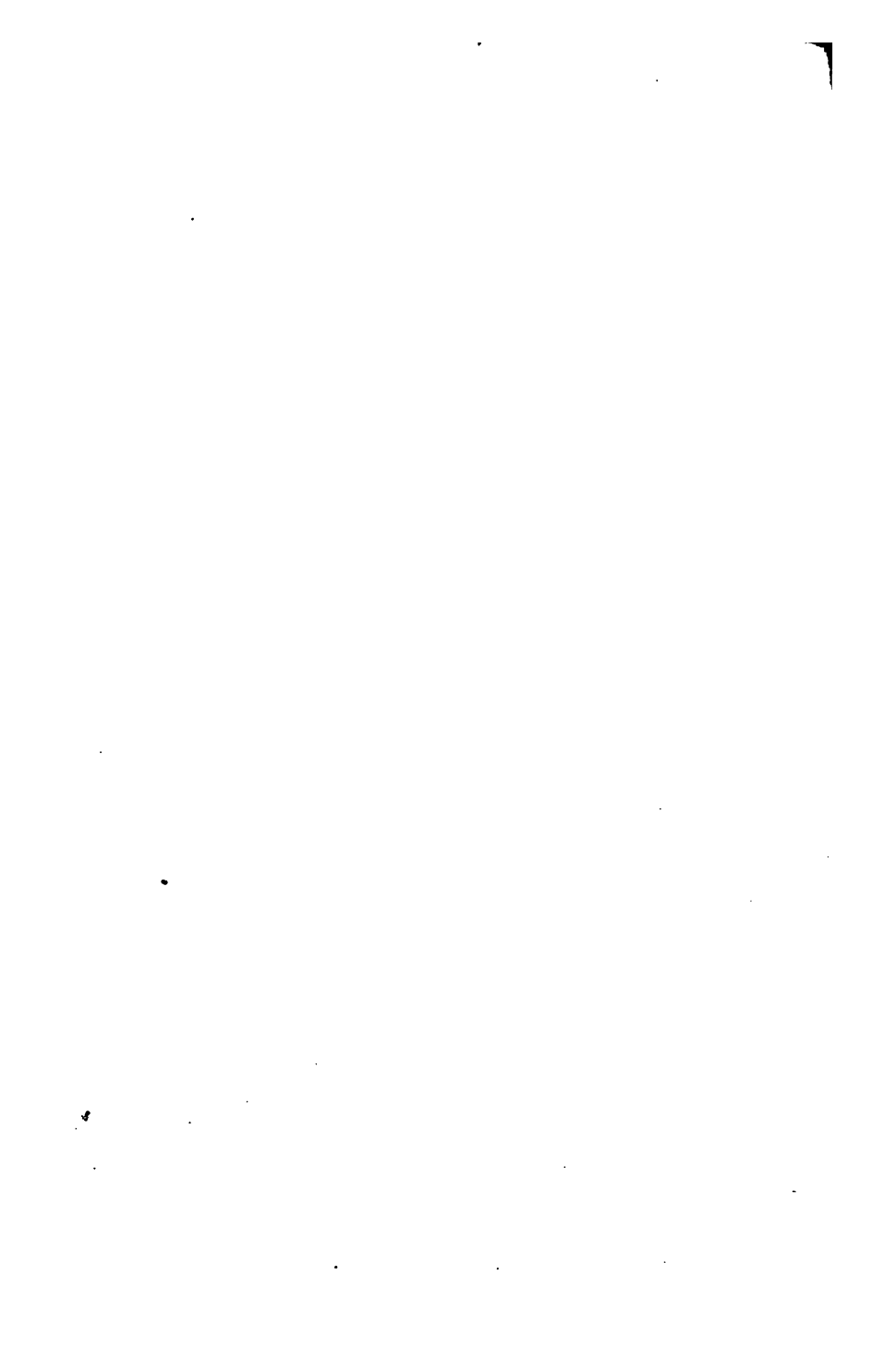
lies deeper than a mere question of expense, and is to be found in a want of taste among the uneducated for our ministrations, and that the way to remove the difficulty is to elevate those we seek to reach in intelligence. And where can we find better mental and spiritual stimulants than are afforded by the publications of our Board? And by what agency can we reach those at whom we aim but by a well organized and vigorously prosecuted system of colportage—scattering these seeds of life by all waters, and carrying to the homes of the people those doctrines and discussions that are calculated to bring them to our churches, and make them intelligent and profited hearers of our ministry.

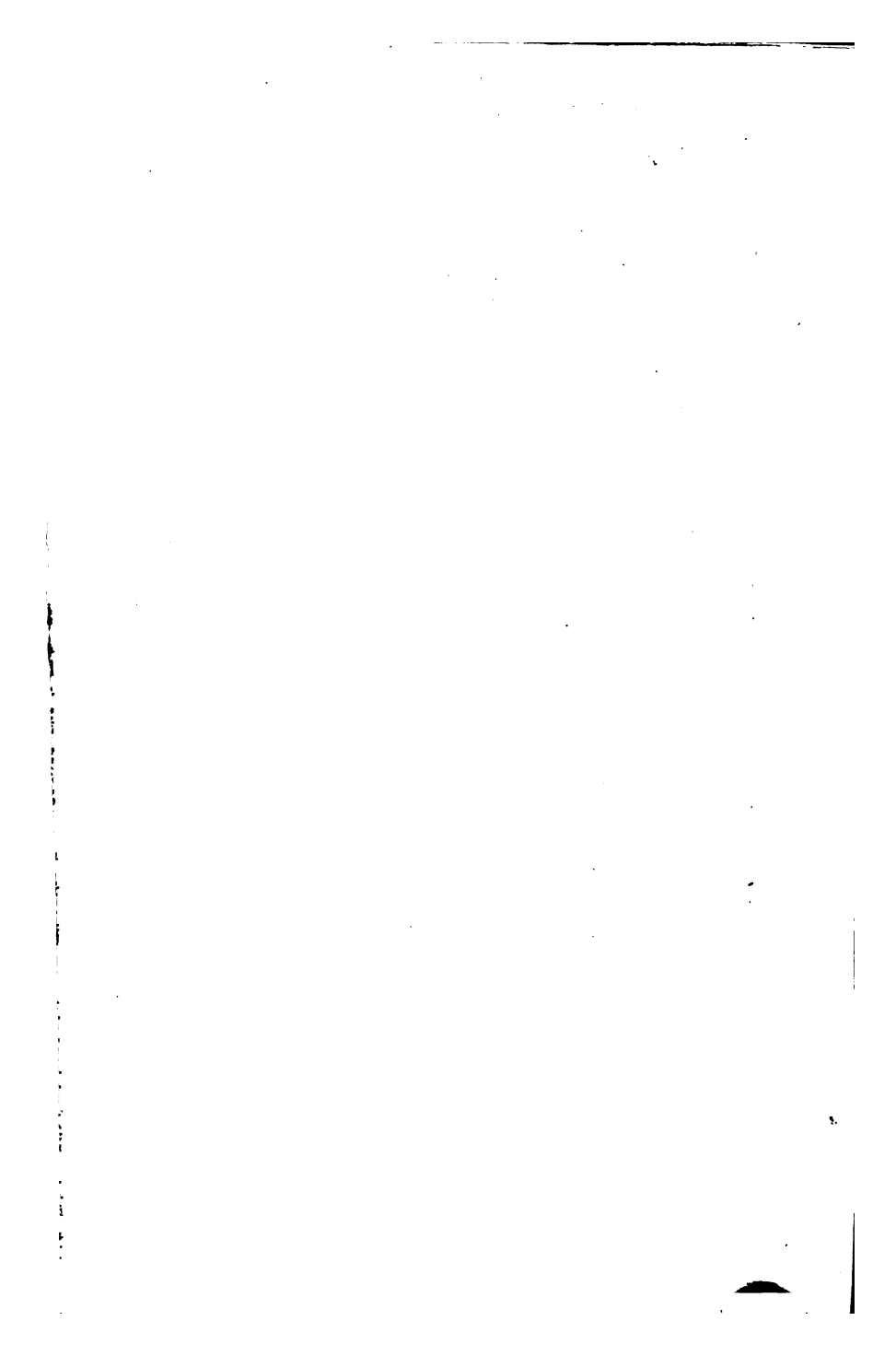
We cannot afford to give up the poor. The preaching the gospel to those in whose rank of life our Redeemer was born, and with whom he lived, and from whom he took the great mass of his disciples and apostles, cannot be foregone by any church which wishes to preserve the succession of the apostolic spirit. And they may be reached. Send forth the humble, earnest colporteur into the valleys and prairies. Let the “man in the blouse” forerun the ordained minister of Christ. Our church has done

well, therefore, in adding the Colportage work to that of the publishing department of this Board.

If these observations are true, then with our pure faith, educated ministry, and scriptural order, aided by the auxiliaries afforded by this Board, our Church goes forth fully equipped for the work of preaching the gospel of salvation to the world.

THE END.





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